

# THE FOUR RAK'ATS BEFORE THE ISHA PRAYER: AN ASSESSMENT OF ITS LEGITIMACY



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House of Verification



## PROLOGUE

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrāhim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashāb al-Kirām). Indeed, Allah is most worthy of praise and supreme glorification!

In some of the books of Islamic jurisprudence (Fiqh) there is a mention of the performance of four rak'ats of Salah before the actual obligatory (Fard) four rak'ats of the Isha Salah. This specific number of rak'ats of Salah before the Isha has been designated as being a Sunna ghayr mu'akkada (a non-insisted Sunna) by some jurists (Fuqaha). Hence, it is not a practice that was consistently performed on a regular basis by the Holy Prophet (sallallahu alaihi wa sallam), but at intermittent occasions. Some works also mention this specific number to be mustahab (praiseworthy) to perform.

The well-known 9<sup>th</sup> century Muhaddith (scholar of Hadīth) and Faqih (jurist) known as **Imām Badrud-Din al-Ayni (d. 855 AH)** has briefly touched upon this in his work known as *Ramz al-Haqā'iq fi Sharh Kanz al-Daqā'iq*. He said<sup>1</sup>:

### House of Verification

و اما الاربع قبل العشا فليست بسنة لعدم المواظبة فكانت مستحبة فلهذا خير محمد بن الربيع و  
الركعتين و الاربع افضل لانه اكثر ثوابا و قيل الاربع قول اي حنيفة و الركعتان قولهما و كذا  
الكلام في الاربع التي بعده

Translation:

*“As for the four (rak'ats) before Isha then it is not Sunna due to the absence of persistence [in its practice by the Prophet, sallallahu alaihi wa sallam], so it is*

<sup>1</sup> The quote has been derived from the manuscript held in the Princeton University Yahuda section of the Garrett Arabic manuscripts collection (no. 1068, folio 27a)

*praiseworthy (mustahab)<sup>2</sup>, and that is why Muhammad (ibn al-Hasan al-Shaybāni) gave the option between [performing] four and two rak'ats, and four is more virtuous as it is more rewarding, and it is said that four (rak'ats) is the opinion of Abū Hanifa, and two rak'ats is their<sup>3</sup> opinion, and similarly the discussion about the four [rak'ats] after it (meaning the Fard of Isha)."*

This is in keeping with the following well known Hadīth recorded by Imāms al-Bukhāri<sup>4</sup> and Muslim<sup>5</sup>:

وعن عبد الله بن مغفل، رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: "بين كل أذانين صلاة، بين كل أذانين صلاة" وقال في الثالثة: "من شاء" ((متفق عليه))

'Abdullah bin Mughaffal (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "There is a Salah (prayer) between every Adhan and Iqamah; there is a Salah between every Adhan and Iqamah." (While saying the same for the) third time (he (ﷺ) added), "It is for him who desires (to perform it)." [Al-Bukhāri and Muslim].

One of the famous students of some of the Prophetic Companions (Sahaba) was Imām Sa‘īd ibn Jubayr. He was declared to be a trustworthy and established jurist by al-Hāfiẓ ibn Hajar al-Asqalāni (d. 852 AH) in his *Taqrīb al-Tahdhīb*:

2278 - سعيد بن جبير الأنصاري مولاهم الكوفي ثقة ثبت فقيه من الثالثة وروايته عن عائشة وأبي موسى ونحوهما مرسلة قتل بين يدي الحجاج [دون المائة] سنة خمس وتسعين ولم يكمل الخمسين ع

One of his most prominent teachers was the Sahabi and Qur’anic exegete known as Abdullāh ibn Abbās (radiallahu anhu). He was martyred in the year 95 AH due to the actions of the tyrannical figure known as Hajjāj ibn Yusuf.

The following narration has been attributed to Sa‘īd ibn Jubayr by Imām Muhammad ibn Nasr al-Marwazi (d. 294 AH) in his work known as *Qiyām al-Layl*<sup>6</sup>:

وعن سعيد بن جبير رحمه الله: «كانوا يستحبون أربع ركعات قبل العشاء الآخرة»

<sup>2</sup> Imām al-Ayni also mentioned it to be mustahab (praiseworthy) in his *Minhājus Sulūk fi Sharh Tuhfatul Mulūk* (p. 144). Imām Burhanud-Din al-Marghināni (d. 593 AH) also said it was mustahab to pray four rak'ats before Isha in his *Mukhtarāt al-Nawāzil* (1/341)

<sup>3</sup> Meaning the two prominent students of Imām Abū Hanifa: Imām Muhammad ibn al-Hasan al-Shaybāni and Imām Abū Yusuf

<sup>4</sup> Sahīh al-Bukhāri (no. 627)

<sup>5</sup> Sahīh Muslim (no. 838)

<sup>6</sup> Quoted in *Mukhtasar Qiyām al-Layl lil-Marwazi* by Taqiud-Din al-Maqrīzī (p. 88)

Meaning:

**"And from Sa‘īd ibn Jubayr, may Allah have mercy upon him: ‘They<sup>7</sup> would consider it praiseworthy (to perform) four rak’ats before Isha (evening prayer).'"**

The above work known as *Qiyām al-Layl* does not seem to be extant in our time but it has survived in the abridged (Mukhtasar) format produced by Shaykh Taqiud-Din Ahmed ibn Ali al-Maqrīzī (d. 845 AH). Many of the narrations in the original *Qiyām al-Layl* have had their chains of transmission detached in the Mukhtasar edition by al-Maqrīzī. Hence, the above narration has been presented without its full chain of transmission (sanad) by al-Maqrīzī, and thus it is not possible to stipulate the authenticity of the narration going back to Ibn Jubayr. If it was verified then Ibn Jubayr's testimony would confirm that those in his time from amongst the Prophetic Companions or their disciples (Tabi'in) would deem it praiseworthy (mustahab) to perform four rak'ats before Isha if one desired to do so.

In one of the earlier books of jurisprudence utilised by the Hanafi School of law (Madhab) known as *Sharh Mukhtasar al-Karkhi*, which is a commentary by **Imām Abū Hasan Ahmed ibn Muhammād al-Quduri (d. 428 AH)** on the earlier and significantly authoritative work known as *Mukhtasar al-Karkhi*, compiled by **Imām Abū Hasan Ubayyūlāh ibn al-Husayn al-Karkhi (d. 340 AH)**, the position for four rak'ats before and after Isha has been mentioned. The commentary by al-Quduri has not been fully published as of yet and parts of it have been edited as part of doctoral dissertations.

Al-Quduri quoted al-Karkhi as saying:

قال وأربع قبل العشاء الأخيرة إن أحب ذلك، وأربع بعدها

Meaning: "He said: Four rak'ats before Isha, indeed that is more preferable, and four (rak'ats) after it."

The above quote has been derived from three manuscript copies of the *Sharh Mukhtasar al-Karkhi*. The following images are from these manuscript copies with the name of the library collection:

- 1) The oldest copy of *Sharh Mukhtasar al-Karkhi* is the one held in the Suleymaniyye library in Istanbul, Turkey, under the Damad İbrāhim Pasa collection (no. 563, folio 40b). It was scribed in the year 535AH by Muhammad ibn al-Hasan ibn Abdullah ibn Fāris al-Mawsilī. The quote:

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<sup>7</sup> Meaning the Prophetic Companions (Sahaba) and their disciples (Tabi'in)

- 2) The copy held in the Veliuddin Effendi collection in Istanbul (no. 1226, 1/95a) which was scribed between 773 to 774AH:

وَسَعْيَهُ فِيهَا يَوْمَ الْتَّاجِرْهَ قَالَ — وَارْبِعَ حِلَالَ العَشَّا رَأَى جِنْ وَانْ  
اَحَدَ دَلَدَهُ اَرْبِعَهُ مَعْدَهُ وَلَمْ يُولَدْ دَلَدَهُ لَكَهَا بَلْدَهُ عَيْنَ لَاهِمَ بَلْرَمْ مُصَدَّهُ — اَمْ جَيْدِه  
اَنْفَقَهُ اَلْمَخْرَجُ اَلْمَخْرَجُ اَلْمَخْرَجُ اَلْمَخْرَجُ اَلْمَخْرَجُ اَلْمَخْرَجُ اَلْمَخْرَجُ

- 3) The copy held in the Feyzullah Effendi collection in Istanbul (no. 804, 1/77b):

ناجرها مدره و السنبله يعودي الى تاخيرها فالاربع فنينا الاجره ان  
احب ذلك داربع لعنه اعلم بولد ذات تائيدا غيرها على زمام تذكرني بعد بام جمهة

Al-Quduri has also mentioned the performance of four rak'ats before Isha in his famous work known as *Mukhtasar al-Quduri*<sup>8</sup> by saying:

وأربعا قبل العشاء وأربعا بعدها وإن شاء ركعتين

**Meaning:**

*“Four (rak’ats) before the Isha and four after it, and if one wishes two rak’ats.”*

As for the issue of performing four rak'ats before the Isha, then this is an issue that has perplexed some people in this era due to either complete renunciation of any specific evidences, not knowing of them, or its scarcity to the research scholars due to lack of source material.

In this monograph some narrations will be brought forth and their veracity examined in order to perceive if the four rak'ats before Isha may be performed in line with the Shari'a, and hence attain the blessings of being rewarded by the Almighty Lord of creation, Allah subhanahu wa ta'ala.

<sup>8</sup> P. 33

## **THE NARRATION OF THE SAHABI: ABDULLAH IBN ‘ĀMR IBN AL ‘ĀS (RA) ON FOUR RAK’ATS SALAH BEFORE THE ACTUAL ISHA PRAYER**

The primary narration that shall be conferred initially is a narration from a notable Prophetic Companion known as Abdullah ibn ‘Āmr ibn al ‘Ās (radiallahu anhu). It was recorded in an early work detailing the background to a set number of Hadīth transmitters that may have had some form of acceptable or objectionable form of disparagement levelled against them (Jarh). This work is known as *Kitāb al-Du’afā*, and it was compiled by **Imām Abū Ja’far Muhammad ibn ‘Āmr ibn Musa ibn Hammād al-Uqayli (d. 322 AH)**.

As for the eminence of Abū Ja’far al-Uqayli as a transmitter of Hadīth then he was declared to be reliable (Thiqā) by al-Qādi Abūl Hasan ibn al-Qattān al-Fāsi (d. 628 AH), as recorded by al-Hāfiẓ Shamsud-Din al-Dhahabī (d. 748 AH) under the entry on al-Uqayli in his *Siyar a’lām an-Nubalā*.<sup>9</sup>

The presence of narrations in such a work dealing with those proffered to be weak narrators (*du’afā*) does not negate the possibility that the narration may still be considered to be authentic to the specialists of Hadīth. This is because such works do not usually mention a fully comprehensive and exhaustive list of all early Hadīth scholars (*Muhaddithīn*) who may have also agreed on the weakness of a specific narrator, or the converse, which is possible accreditation (*Ta’dīl*) of the same narrator at hand.

Al-Uqayli had even gone to the magnitude of incorporating some of those who are known to be reliable and famous in their own right as scholars of Hadīth in his *Kitāb al-Du’afā*.<sup>10</sup>

One such example is that of Imām Ali ibn al-Madīni (d. 234 AH), who was one of the famous teachers of Imām al-Bukhāri. Al-Madīni was an expert in the science dealing with Hadīth narrators (*Ilm al-Rijāl*) and hidden defects in Hadīth (*Ilal al-Hadīth*). Al-Uqayli listed him unnecessarily in his *Kitāb al-Du’afā*<sup>11</sup> when commencing his biography by saying:

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<sup>9</sup> See 15/238 (Mu’assasa al-Risala edition)

<sup>10</sup> Other examples whereby al-Uqayli incorporated reliable narrators in his *Kitab al-Du’afā* include his inclusion of (i) Azhar ibn Sa’d (see 1/381. No. 166, Sirsawi edition) who was declared to be Thiqā (trustworthy) by Ibn Hajar al-Asqalani in his *Taqrīb al-Tahdhīb* (no. 307), (ii) Sa’id ibn Abi Aruba (see 2/466, no. 590) who Ibn Hajar declared as a trustworthy preserver of Hadīth despite his relating mursal type of narrations and getting confused (*Taqrīb al-Tahdhīb*, no. 2365), (iii) Isra’il ibn Yunus ibn Abi Ishāq al-Sabi’i (see 1/379, no. 165) who was declared Thiqā (trustworthy) by Ibn Hajar in his *Taqrīb al-Tahdhīb* (no. 401). Ibn Hajar also mentioned that the criticism on Isra’il has no hujja (valid evidence). (iv) Yusuf ibn Ishāq ibn Abi Ishāq al-Hamadani (see 6/435, no. 2086) who was declared to be Thiqā by Ibn Hajar in his *Taqrīb al-Tahdhīb* (no. 7856).

<sup>11</sup> 4/258, no. 1242 (Sirsawi edition)

**جَنَحَ إِلَى ابْنِ أَبِي دَؤَادْ وَاجْهَمِيَّةَ، وَحَدِيثُهُ مُسْتَقِيمٌ إِنْ شَاءَ اللَّهُ**

Meaning: “*He inclined towards Ibn Abi Du’ād<sup>12</sup> and the Jahmiyya<sup>13</sup>, and his Hadīth is sound if Allah wills.*”

This was mentioned from al-Uqayli by al-Hāfiẓ al-Dhahabī (d. 748 AH) in his *Mīzān al-I’tidāl*<sup>14</sup> under the entry for Ali ibn al-Madīnī where al-Dhahabī censured al-Uqayli by saying later on<sup>15</sup>:

**أَفَمَا لَكَ عَقْلٌ يَا عَقِيلِي، أَتَدْرِي فِيمَنْ تَكَلَّمُ**

Meaning: “*Have you no sense, O Uqayli? Do you know who you are speaking about?!*”

The matter of judging the overall status of reliability or its converse for any given narrator is methodically achieved by collating as much of the known praise (*Ta’dīl*), and disparagement (*Jarh*) from a host of other books compiled by recognised experts on *Ilm al-Rijāl* (knowledge of the Hadīth transmitters), and it is subject to a form of personal reasoning (*ijtihad*) which may lead to a divergence of opinion in the final classification of a narrator, the overall authenticity of a chain of transmission (*sanad*), or its textual wording (*matn*).

Hence, the narrator who has been listed in the *Kitāb al-Du’afā* of al-Uqayli is not deemed to be spontaneously weak (*da’eef*) as there may possibly be further remarks about his status from the verdicts of other experts of *Jarh* and *Ta’dīl*. Nonetheless, the narration had not been known to many of the *Muhaddithīn* (Hadīth scholars) or *Fuqaha* (jurisprudents) of the past as it does not seem to have been mentioned by them in their works despite a host of previous major scholars knowing of al-Uqayli’s named work. This may be due to non-accessibility of the manuscript copies of al-Uqayli’s work to many scholars over the centuries. In our time the cataloguing and digitization of Arabic manuscripts by Allah’s permission has allowed researchers to seek out such works and locate hitherto overlooked narrations.

The narrator in question is known as **Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili** of Basra and he died in 187 AH.

The textual wording from the *Kitāb al-Du’afā* of al-Uqayli is as follows:

**فَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّهْمِيُّ :**

<sup>12</sup> He was the Mu’tazilite judge that lead the mihna (inquisition) of Imām Ahmed ibn Hanbal (d. 241 AH)

<sup>13</sup> These were the followers of Jahm ibn Safwan who was a noted nullifier of the Attributes of Allah. He was executed in 128 AH

<sup>14</sup> 3/138, no. 5874

<sup>15</sup> *Mīzān al-I’tidāl* (3/140)

حدثني آدم، قال: سمعتُ البخاري، قال: محمد بن عبد الرحمن السهمي البصري الباهليّ، لا يتابع على روايته

ومن حديثه: ما حدثنا جدي، حدثنا مسلم بن إبراهيم، حدثنا محمد بن عبد الرحمن السهمي،  
حدثنا حصين بن عبد الرحمن، عن مجاهد، عن عبد الله بن عمرو بن العاص، قال: أربع ركعات قبل العشاء الآخرة كقدرهن من ليلة القدر.

**Translation:**

**Muhammad ibn Abdur Rahman al-Sahmi:**

Ādam transmitted to me by saying: I heard al-Bukhāri say: Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili, his narration is not followed up.<sup>16</sup>

And from his Hadīth is what my grandfather<sup>17</sup> transmitted to us: Muslim ibn Ibrāhim transmitted to us: Muhammad ibn Abdur Rahman al-Sahmi transmitted to us: Husayn ibn Abdur Rahman transmitted to us from Mujāhid, from Abdullah ibn ‘Āmr ibn al-‘Ās, who said: "*Four Rak'ats before the Isha (evening prayer) will be equivalent to four Rak'ats on the night of revelation (Laylat ul-Qadr)*"<sup>18</sup>

**Reference to the printed editions:**

There are several printed editions of the *Kitāb al-Du’afā* of al-Uqayli. The narration may be seen in the following editions of some of the printed copies currently available in the markets:

- i) Kitāb al-Du’afā (4/101-102, Darul Kutub al-Ilmiyya, 1984 CE) edited by Abdul Mu’ti Qal’aji
- ii) Kitāb al-Du’afā (4/1258-9, no. 1661, Dar al-Sami’, 2000 CE) edited by Hamdi Abdal Majid al-Salafi
- iii) Kitāb al-Du’afā (5/322, no. 1664, Maktaba Dar Ibn Abbas, 2008 CE) edited by Mazin al-Sirsawi
- iv) Kitāb al-Du’afā (3/510-11, no. 1662, Dar al Ta’sil, 2013 CE), edited by Abū Yahya Haddad
- v) Kitāb al-Du’afā (4/132, no. 1664, Dar al Gharb al-Islami, 2015 CE), edited by Bashhār Awwād Ma’ruf and his son Muhammad

<sup>16</sup> Meaning his narration is not supported by other transmitters. This point from Imām al-Bukhāri will be discussed in due course

<sup>17</sup> He is Abū Khālid Yazid ibn Muhammād ibn Hammād al-Uqayli (see the main text for further details)

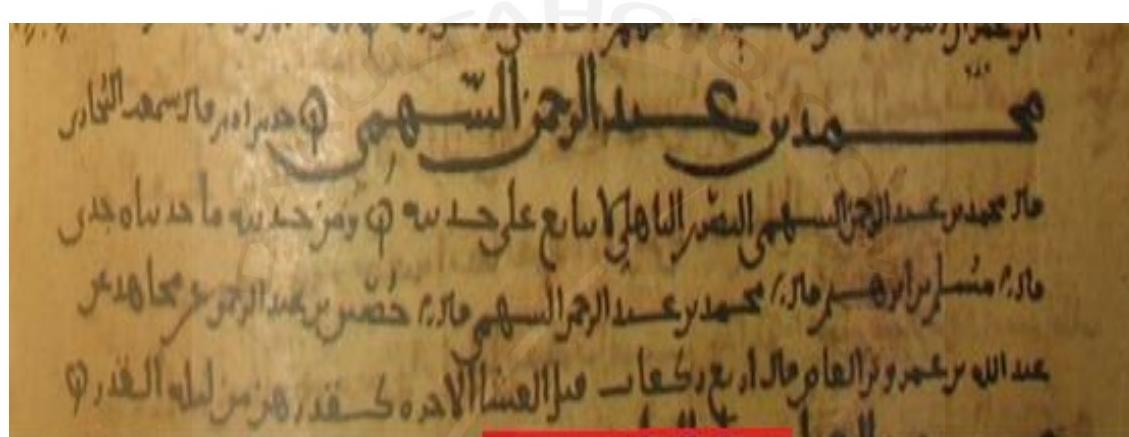
<sup>18</sup> There is also a narration from Abdullah ibn Amr ibn al-‘Ās mentioning the same reward for praying four rak’ats after the Isha prayer, as well as from Sahaba like A’isha, Abdullah ibn Mas’ud (may Allah be pleased with them all), as well as some narrations from the next generation after the Sahaba. These narrations are all recorded in the *Musannaf* of Ibn Abi Shayba (Dar al-Qibla, Jeddah, 1st edition, 2006, see 5/100, no. 7351-7357; edited by Shaykh Muhammad Awwāma of Madina)

## Reference to a selection of handwritten manuscripts:

There are a number of handwritten manuscripts of al-Uqayli's Kitāb al-Du'afā. The above printed editions used some specific manuscripts in producing their respective printed recensions. None of the above printed editions used every single known manuscript acknowledged to exist in the world in this age while producing a publishable edition.

For the benefit of the investigative reader a number of manuscripts (makhtutāt) were consulted, and the following are the manuscripts which possess the narration at hand with their brief description and actual image page:

- 1) The oldest known manuscript is from al-Zawiyya al-Uthmaniyya in Tolga (Biska province), Algeria (al-Jazā'ir). This manuscript was scribed between the years 381-382 AH, which is around 60 years after the death of al-Uqayli. The narration is mentioned on folio 341a:



- 2) The second oldest manuscript is from the Zāhiriyah manuscript library in Damascus, Syria, and the manuscript was scribed before 414 AH as a page mentioned the text was heard by Abdur Rahman ibn Muhammad ibn Ishāq ibn Mandah (383-470 AH). It is stored under the reference number 1153 - Hadīth 362, as mentioned in *Fahrīs al-Makhtutāt al-Arabiyya al-Mahfūza fi Maktaba al-Asad al-Wataniyya* (section on al-Hadīth al-Sharif, pp. 474-475) and *Tārīkh al-Turāth al-Arabi* (1/351) by Fu'ād Sezgin.

The narration was recorded on page 289:

- 3) The Chester Beatty library copy (no. 3783, folio 75b), Dublin, Ireland:

This manuscript was said to be from the 8<sup>th</sup> Islamic century according to Fu'ād Sezgin in his *Tārīkh al-Turāth al-Arabi* (1/351), and it is a somewhat condensed edition in comparison to the two oldest copies mentioned above.

- 4) The nuskha (copy) of Muhammad ibn Yusuf al-Surati of India. This is another late copy dated 1349 AH. The narration was presented in the second volume, page 272 as follows:

مَعْدِنْ بْنْ عَبْدِ الرَّحْمَنِ السُّعْدِيِّ ثَقَلَ أَدْمَعَالْ سَعْدَ الْبَحَارِيِّ  
أَدْمَعَالْ سَعْدَ الْبَحَارِيِّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ السُّعْدِيِّ الْمَهْرَبِيِّ  
مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ السُّعْدِيِّ الْمَهْرَبِيِّ ابْنَاهُ عَلِيٌّ وَلَهُمَا  
وَمَرْحَدٌ يُشَاهِدُ شَاهَ جَدَّهِ حَدَّثَنَا سَلَمَ بْنُ إِبْرَاهِيمَ حَدَّثَنَا مُحَمَّدٌ  
عَبْدُ الرَّحْمَنِ السُّعْدِيِّ حَدَّثَنَا أَصَابِعُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ عَبْدِ  
بْنِ عَوْزَرٍ أَنَّ رَجُلًا كَانَ فِي الْمَسَاجِدِ يَتَكَبَّرُ فَلَمَّا دَعَاهُ لَهُنْ حِفْنٌ  
مِنْ كَبَّلَةِ الْعَذْرَى

- 5) A manuscript from the Asafiya<sup>19</sup> manuscript library (no. 19066) in Hyderabad, India, which was scribed by Muhammad ibn Yusuf Khan Tonki. This copy has also been based on the above Zāhiriyya manuscript. It too appears to be a late manuscript and it does not seem to mention a date for its completion. The narration was presented in the second volume, page 286:

٢٨٦

مَحْمُدُ بْنُ عَبْدِ الرَّحْمَنِ السَّمِعِي حَدَّثَنِي أَدْمَمُ قَالَ سَمِعْتُ أَبْنَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْهَمِ الْمُعْرِفَةِ الْبَالِهِ لَا يَتَابِعُ عَلَى رِوَايَةِ مَوْلَانَ صَدِيقَةِ مَادِشَنَاهِ هِبْرِي مَدِشَنَاهِ كَلْمَنْ  
 إِنْ أَبْرَاهِيمَ مَدِشَنَاهِ مَحْمُودَنْ عَبْدِ الرَّحْمَنِ السَّمِعِي مَدِشَنَاهِ عَصِينْ بْنِ عَبْدِ الرَّحْمَنِ عَنْ بَجَاهِ عَنْ عَيْدَرِ  
 إِنْ عَمْرُو بْنِ الْوَاعِصِ قَالَ أَرَبَعَ رَكَعَاتٍ قَبْلَ النَّعَامِ وَالْأَخْتِرَةَ كَفَرَ مِنْ لِسْلَمَةَ الْمَقْتَرِ

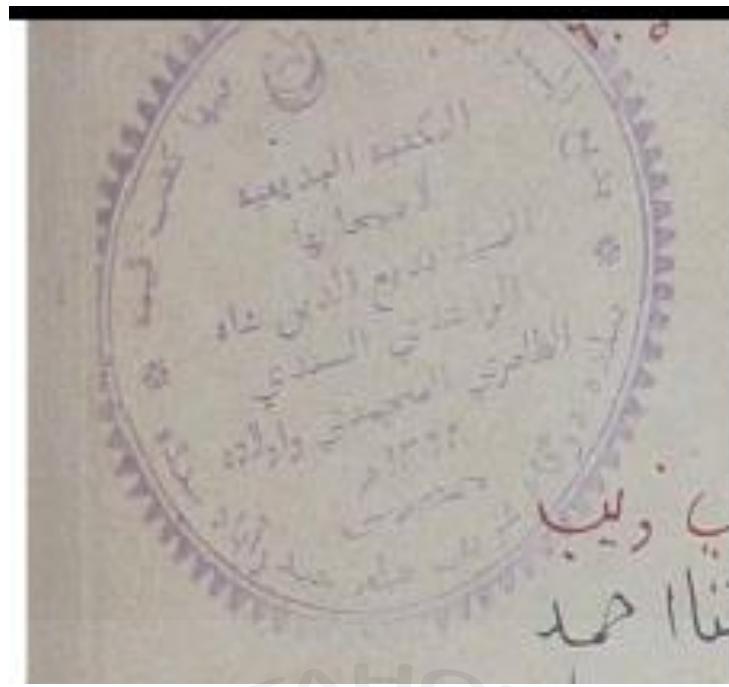
- 6) The Rashidiyya library (also known as the Badi'iya library) copy in Sind, Pakistan. This is a very late recension based on the above Zāhiriyya manuscript. This manuscript is in two volumes and it was scribed in the year 1347 AH (1928 CE) by Muhammad Sadiq al-Malih. The narration is found in the second volume, page 479.

The owner of this manuscript was the late Badiud-Din Sindi (d. 1996) whose seal was presented at the beginning and end of the manuscript, as well as other pages. What is noteworthy is that despite being antagonistic to following one of the four recognized Sunni Madhhabs (Hanafī, Maliki, Shafī'i and Hanbali), he has mentioned his affiliation to the literalist Zahiri School. Here is the seal (2/605):

House of Verification

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<sup>19</sup> In 1975 the manuscripts from the Asafiya collection were transferred to the Oriental Manuscripts Library and Research Institute (OMLRI) based in the Osmania University Campus, Hyderabad, India. More details may be discovered in 'A Guide to Arabic, Persian, Turkish, and Urdu Manuscript Libraries in India', by Omar Khālidī, MELA Notes, No. 75/76 (Fall 2002-Spring 2003), pp. 1-59

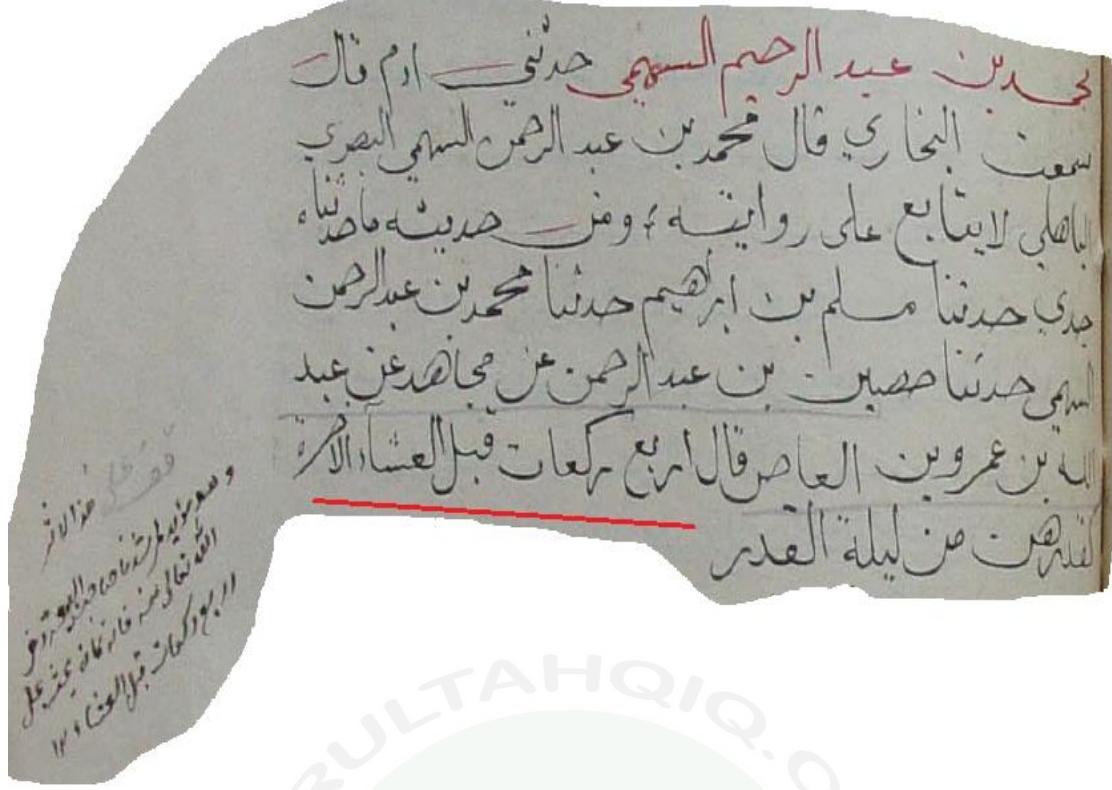


From another page (2/301) where it stated:

**“Al-Sayyid Badiud-Din Shah al-Rāshidi al-Sindi al-Zāhiri al-Muhammadi and his sons, (dated as) 1362 AH...”**



The narration itself is shown below with a particularly interesting comment in the margin:



On the left hand side the scribe or someone else who had possession of the manuscript wrote:

قف على هذا الأثر وهو مؤيد لمرشدنا صاحب البيعة رضي الله تعالى عنه فإنه كان يحيث على أربع  
ركعات قبل العشاء، انتهى 12

Note, the figure 12 represents an abbreviation in Indian subcontinent manuscript terminology for the Arabic word – انتهى – which means “end of quote”

Translation:

*House of Verification*  
“Take note at this narration for it supports our guide the possessor of allegiance, may Allah be pleased with him, as he would urge (praying) the four rak'ats before the Isha (prayer).” End of quote

This is a clear proof that someone had analysed the authenticity of the narration at hand and accepted it as a basis to perform four rak'ats before Isha.

#### An analysis of the sanad (chain of transmission):

The sanad presented by al-Uqayli was:

ومن حديثه؛ ما حديثنا جدي، حديثنا مسلم بن إبراهيم، حديثنا محمد بن عبد الرحمن الشهبي،  
حدثنا حصين بن عبد الرحمن، عن مجاهد، عن عبد الله بن عمرو بن العاص

Meaning:

*And from his Hadīth is what my grandfather transmitted to us: Muslim ibn Ibrāhim transmitted to us: Muhammad ibn Abdur Rahman al-Sahmi transmitted to us: Husayn ibn Abdur Rahman transmitted to us from Mujāhid, from Abdullah ibn ‘Āmr ibn al-‘Ās*

A look at the status of the sub narrators presented above:

### 1) Al-Uqayli's grandfather

Al-Uqayli has narrated on the authority of his maternal grandfather in a great number of places in his *Kitāb al-Du’afā*. In the edition of Mazin al-Sirsawi he narrated from his grandfather directly on at least 100 occasions.<sup>20</sup> As for the actual name of his grandfather, then al-Uqayli named him under no. 1883 under the biography of Rājā Abū Yahya al-Harashi, as follows:

- حَدَّثَنَا جَدِّي، يَزِيدُ بْنُ حَمَادَ الْعَقِيلِي - 1883

Hence, the grandfather's name was *Yazīd ibn Muhammad ibn Hammād al-Uqayli*. The fact that al-Uqayli heard from *Yazīd ibn Muhammad* has also been mentioned by al-Hāfiẓ Abū Ahmed al-Hākim (d. 387 AH) in his *al-Asāmi wa al-Kuna* (no. 1128), as follows:

- أَبُو جَعْفَرٍ مُحَمَّدٌ بْنُ عَمْرُو بْنُ مُوسَى الْعَقِيلِي الْمَكِيٌّ - 1128

سَمِعَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنَ سَالِمَ الصَّانِعَ الْمَكِيَّ وَجَدُّهُ يَزِيدُ بْنُ مُحَمَّدٍ بْنُ حَمَادَ الْعَقِيلِيَّ.

Meaning:

“Abū Ja’far Muhammad ibn ‘Āmr ibn Musa al-Uqayli al-Makki, he heard (Hadīths) from Muhammad ibn Isma’il ibn Salim al-Sā’igh al-Makki and his grandfather, Yazīd ibn Muhammad ibn Hammād al-Uqayli.”

According to Ibn Mandah<sup>21</sup> in his *Fath al-Bāb fī'l Kuna wa'l Alqāb*<sup>22</sup> the paidronymic (kunya) of *Yazīd ibn Muhammad ibn Hammād* was *Abū Khālid*. Hence, *Abū Ja’far al-Uqayli’s* grandfather’s full name was *Abū Khālid Yazīd ibn Muhammad ibn Hammād al-Uqayli*.

<sup>20</sup> See the following numbers in the Sirsawi edition: 202, 357, 512, 588, 627, 957, 1041, 1144, 1175, 1313, 1336, 1337, 1338, 1344, 1382, 1392, 1428, 1449, 1578, 1825, 1883, 1946, 1974, 2006, 2033, 2038, 2251, 2270, 2276, 2334, 2400, 2501, 2548, 2605, 2799, 2965, 2994, 3155, 3282, 3388, 3441, 3609, 3610, 3794, 3818, 3852, 3853, 3881, 3924, 3944, 3963, 3999, 4039, 4199, 4242, 4288, 4328, 4369, 4441, 5526, 5566, 5661, 5823, 5847, 5859, 5876, 5888, 6009, 6053, 6057, 6066, 6096, 6248, 6360, 6448, 6597 and 6840

<sup>21</sup> This is *Abū Abdullāh Muhammād ibn Ishāq ibn Muhammād ibn Yahyā ibn Mandah* (d. 395 AH)

<sup>22</sup> See p. 291, no. 2526 (Maktaba al-Kawthar edition)

Abū Hātim ibn Hibbān (d. 354 AH) mentioned Abū Khālid Yazīd ibn Muhammad ibn Hammād al-Uqayli in his *Kitāb al-Thiqāt*<sup>23</sup> (Book of Trustworthy narrators) when assessing the reliability of a narrator known as Mas'ūd ibn Masrūq as follows:

15938 - مسعود بن مسروق.

من أهل المبارك.

يروي عن: إسماعيل بن جعفر.

روى عنه: أهل بلده لم أر في حديثه إلا ما يشبه حديث الثقات.

وقد روى عن مسعود هذا أبو خالد يزيد بن محمد بن حماد العقيلي الذي كان يقيم بمكة وكان.

أصله من أصبهان

Meaning:

"*Mas'ūd ibn Masrūq, from the people of al-Mubarak. He related (Hadīth) from Ismā'il ibn Ja'far. The people of his land related from him, I have not seen in his Hadīth except that it resembles the Hadīth of the reliable narrators (of Hadīth).*

*This was related about Mas'ūd by Abū Khālid Yazīd ibn Muhammad ibn Hammād al-Uqayli who was residing in Makka and his origin is from Asbahan.*"<sup>24</sup>

The fact that Ibn Hibbān listed Mas'ūd ibn Masrūq as a reliable narrator is due to his acceptance of the verdict of Abū Khālid Yazīd ibn Muhammad al-Uqayli; which leads to the logical conclusion that Ibn Hibbān must have accepted Abū Khālid to be a reliable type of narrator.

As for the status of Yazīd ibn Muhammad as a reliable narrator then what is apparent is that the author, Abū Ja'far al-Uqayli, must have considered him to be reliable for he narrated on his authority in some 100 places, and he did not list him as a weak narrator in his *Kitāb al-Du'afā*. With regards to Yazīd ibn Muhammad, there appears to be a sparse amount of information available in our time from the early books detailing the biographical information on the early Hadīth narrators. Besides the postulation that al-Uqayli considered his grandfather to be reliable, another later scholar who made some form of Jarh (disparagement) and Ta'dīl (praise) on earlier Hadīth narrators was Abū Muhammad ibn Hazm (d. 456 AH).

Ibn Hazm al-Zāhiri has narrated via the route of Yazīd ibn Muhammad in his well-known *al-Muhalla* on some three occasions.<sup>25</sup> Ibn Hazm mentioned in the introduction to *al-Muhalla*:<sup>26</sup>

<sup>23</sup> 9/191

<sup>24</sup> Also known as Isfahan in modern day Iran

<sup>25</sup> See the Dar al-Fikr edition: 7/169, 8/413 and 12/89

<sup>26</sup> 1/21 (Dar al-Fikr edition)

وَلِيُعْلَمْ مَنْ قَرَأَ كِتَابَنَا هَذَا أَنَّا لَمْ نَتَّجِعْ إِلَّا بِحَبْرٍ صَحِيحٍ مِنْ رِوَايَةِ الشَّفَّاقَاتِ مُسْنَدٌ وَلَا حَالَفُنَا إِلَّا حَبْرًا  
ضَعِيفًا فَبَيْنَا ضَعْفَهُ، أَوْ مَنْسُوحًا فَأَوْضَحْنَا نَسْخَهُ. وَمَا تَوْفِيقُنَا إِلَّا بِاللَّهِ تَعَالَى

### Meaning:

*“Let it be known for the one who reads this book of ours that we did not draw evidence except from Sahīh (authentic) narrations reported from trustworthy narrators (*thiqāt*) with connected chains, and we did not leave anything except that which is weak and having explained its weakness, or what is abrogated except that we explained its abrogation, and that our success is only from Allah the Exalted.”*

Hence, Yazīd ibn Muhammad was considered to be a reliable (*thiqa*) narrator of Hadīth by Ibn Hazm, just as the supposition he was reliable (*thiqa*) to his grandson, Abū Ja’far al-Uqayli.

- 2) **Muslim ibn Ibrāhim** (d. 222 AH) was the next narrator in the sanad. He was declared to be a trustworthy (*thiqa*) and reliable narrator (*ma’mun*) by al-Hāfiẓ ibn Hajar al-Asqalāni (d. 852 AH) in his *Taqrīb al-Tahdhīb*<sup>27</sup>:

6616 - مسلم ابن إبراهيم الأزدي الفراهيدي بالفاء أبو عمرو البصري ثقة مأمون مكثر عمي بأخرة من صغار التاسعة مات سنة اثنين وعشرين وهو أكبر شيخ لأبي داود ع

His narrations are found in all 6 books of Hadīth.

- 3) **Muhammad ibn Abdur Rahman al-Sahmi** was the third narrator in the sanad (chain of transmission). It was under his biography that al-Uqayli brought forth the narration for four rak’ats before Isha. It has been mentioned above that al-Uqayli mentioned the following about him:

“Muhammad ibn Abdur Rahman al-Sahmi:

*Ādam transmitted to me by saying: I heard al-Bukhāri say: Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili, his narration is not followed up”*

*The statement of al-Bukhāri was mentioned originally in his al-Tārīkh al-Kabīr*<sup>28</sup>:

481 - مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّهْمِيِّ الْبَاهْلِيُّ بَصْرِيٌّ ماتَ سَنَةً سَبْعَ وَثَمَانِينَ سَعِيْ حَصِينَا قَالَهُ لِي  
عَمْرُو بْنُ عَلَىٰ، وَقَالَ نَصْرُ بْنُ عَلَىٰ حَدَّنَا  
مُحَمَّدٌ قَالَ ثَنا حَصِينٌ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ عَنْ هَدْبَةٍ بْنِ الْمَنْهَالِ عَنْ عَبْدِ الْمَلِكِ ابْنِ عَمِيرٍ عَنْ ضَحَّاكِ

<sup>27</sup> The six books being: Sahīh al-Bukhāri, Sahīh Muslim, Sunan Abi Dāwud, Jami al-Tirmidhi, Sunan an-Nasā’i and Sunan ibn Mājah. The symbol for a narrator being found in all 6 books is - ع

<sup>28</sup> 1/162, no. 481

**بْن مِزَاحِم عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، فِي الدُّعَاءِ، قَالَ أَبُو عَبْدِ اللَّهِ وَلَا يَتَابُعُ عَلَيْهِ.**

Translation:

Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili, Basran, died in the year 187 (AH), and he heard (Hadīths) from Husayn<sup>29</sup>, as ‘Āmr ibn Ali said to me. Nasr ibn Ali said: Muhammad<sup>30</sup> transmitted to us, who said: Husayn, and he is Abdur Rahman, transmitted to us from Hudba ibn al Minhal from Abdul Malik ibn Umayr from Dahhāk ibn Muzāhim from Abdullah ibn Mas’ūd (ra), about supplication (du’ā). Abū Abdullah<sup>31</sup> said: “And he<sup>32</sup> is not followed up.”

The above critique on Muhammad ibn Abdur Rahman al-Sahmi was not accepted by al-Hāfiẓ Abū Ahmed ibn Adī (d. 365 AH) in his *al-Kāmil fi Du’afā’ al-Rijāl* as shall be clarified below. Al-Bukhāri’s criticism on Muhammad ibn Abdur Rahman al-Sahmi seems to be about the narration about supplication specifically and not about other narrations he transmitted.

There is also the possibility that Dahhāk ibn Muzāhim did not hear directly from the Sahabi, Abdullah ibn Mas’ūd (ra). This is because al-Hāfiẓ Jamālud-Din al-Mizzi (d. 742 AH) has mentioned under the biography of Dahhāk the following point in his *Tahdhīb al-Kamāl*<sup>33</sup>:

وقيل: لم يثبت له سماع من أحد من الصحابة

Meaning: “It is said: It is not established that he heard from any of the Companions (Sahaba).”

Al-Hāfiẓ Ibn Hajar al-Asqalāni mentioned the following about al-Dahhāk in his *Taqrīb al-Tahdhīb*:

**2978- الضحاك بن مزاحم الهلاي أبو القاسم أو أبو محمد الخراساني صدوق كثير الإرسال من**

الخامسة مات بعد المائة 4

The underlined portion mentioned that he was *Sadūq* (truthful) but would narrate via *irsāl* which is a means of transmitting on the authority of a narrator by omitting the name of his immediate teacher. Hence, there is a possibility of a break in the chain of transmission presented by al-Bukhāri, and al-Dahhāk’s narrating from Ibn Mas’ūd (ra)

<sup>29</sup> This is Husayn ibn Abdur Rahman who is the narrator that narrated the narration for four rak’ats before Isha to Muhammad ibn Abdur Rahman al-Sahmi

<sup>30</sup> This is Muhammad ibn Abdur Rahman al-Sahmi

<sup>31</sup> Meaning al-Bukhāri said this. The one speaking here is one of the students of al-Bukhāri who transmitted his *al-Tārīkh al-Kabīr*

<sup>32</sup> Meaning Muhammad ibn Abdur Rahman al-Sahmi did not have his narration going back to Ibn Mas’ūd followed up by another route of transmission according to al-Bukhāri

<sup>33</sup> 13/292

is technically a mursal<sup>34</sup> narration, and not acceptable to all scholars of Hadīth. Note that al-Uqayli has listed al-Dahhāk in his *Kitāb al-Du’afā*<sup>35</sup> also.

Al-Hāfiẓ Abū Ahmed ibn Adī was a younger contemporary to al-Uqayli. In his *al-Kāmil fi Du’afā al-Rijāl*<sup>36</sup> there was an entry recorded for Muhammad ibn Abdur Rahman al-Sahmi, where he mentioned the same chain of transmission that al-Bukhāri mentioned in his *al-Tārīkh al-Kabīr* going back to Ibn Mas’ūd (ra), with al-Bukhāri’s point that al-Sahmi is not followed up.

Ibn Adī then mentioned another narration via the route of al-Sahmi going back to the Sahabi, al-Barā ibn ‘Āzib (ra) whose wording was also recorded by al-Nasā’i in his *al-Sunan al-Kubrā*<sup>37</sup> via the route of Muhammad ibn Abdur Rahman al-Sahmi. In the sanad presented by al-Nasā’i the title of Shaykh was given to Muhammad ibn Abdur Rahman.

After the narration from al-Barā ibn ‘Āzib (ra), Ibn Adī mentioned the following points:

حَدَّثَنَا القَاسِمُ بْنُ زَكْرِيَا ، حَدَّثَنَا مُحَمَّدُ بْنُ الْمَشْنَى ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ السَّهْمِيِّ بَصْرِي ، أَخْبَرَنَا حَصِينُ بْنُ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي إِسْحَاقِ ، عَنْ عَاصِمِ بْنِ ضَمْرَةِ ، قَالَ : سَأَلْتُ عَلَيْهِ بْنَ أَبِي طَالِبٍ عَنْ صَلَاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّهَارِ بَعْدَ الْمَكْتُوبَةِ ، قَالَ : وَمَنْ يَطِيقُ ذَاكَ فَذَكْرُهُ .

قال الشيخ: وهذا رواه عن أبي إسحاق جماعة، وليس منكر أن يرويه حصين أيضاً عن أبي إسحاق، رواه محمد بن عبد الرحمن السهمي عنه، وحديث البراء بن عازب في الدعاء، رواه أبو إسحاق، عن البراء، وأبو عبد الرحمن السلمي عن البراء، وليس منكر أن يرويه السهمي عن حصين.

قال الشيخ: ولمحمد بن عبد الرحمن غير ما ذكرت، وهو عندي لا بأس به، والذي ذكره البخاري من حديث هدبة بن المنفال لم يحضرني ذلك، وهو عندي لا بأس به.

### Translation:

<sup>34</sup> A type of narration whereby a narrator would narrate directly on the authority of another narrator and drop the name of the intermediary he actually received the narration from

<sup>35</sup> 3/141, no. 2688 (Sirsawi edition)

<sup>36</sup> See 7/401-402, no. 1667 (Darul Kutub al-Ilmiyya edition) or 9/213, no. 1673 (Maktaba al Rushd edition edited by Mazin al-Sirsawi)

<sup>37</sup> See 9/190, no. 10552 (Dar al Ta’sil edition)

"Al-Qāsim ibn Zakariyya transmitted to us: Muhammad ibn al-Muthanna transmitted to us: Muhammad ibn Abdur Rahman al-Sahmi Basri transmitted to us: Husayn ibn Abdur Rahman informed us from Abū Ishāq from 'Āsim ibn Damra who said: I asked Ali ibn Abi Tālib about the Prophet's Salah, sallallahu alaihi wa sallam, during the day after the prescribed prayers (the Fard Salahs), and he said: 'And who can endure that, and then he mentioned that.'

The Shaykh (Ibn Adī) said: This has been related from Abū Ishāq by a group (of narrators), and there is nothing objectionable in that which Husayn also related from Abū Ishāq, and Muhammad ibn Abdur Rahman al-Sahmi related from him, and the Hadīth of al-Barā ibn 'Āzib is about the supplication (du'a). Abū Ishāq related from al-Barā, and Abū Abdur Rahman al-Sulami related from al-Barā, **and there is nothing objectionable in that related by al-Sahmi from Husayn**.<sup>38</sup>

The Shaykh (Ibn Adī) said: ***Muhammad ibn Abdur Rahman has (narrations) besides that mentioned, and to me there is no problem with him, and that which was mentioned by al-Bukhāri from the Hadīth of Hudba ibn al-Minhal, it is not coming to me***<sup>39</sup> ***right now, and to me there is no problem with him.***"

Hence, Ibn Adī was not satisfied by al-Bukhāri's critique upon Muhammad ibn Abdur Rahman al-Sahmi, and he was clear that there is no problem with him. Hence, al-Sahmi was a type of reliable narrator to Ibn Adī.

There is an entry for Muhammad ibn Abdur Rahman al-Sahmi in the Kitāb al-Jarh wa al-Ta'dīl<sup>40</sup> of Abū Muhammad Abdur Rahman ibn Abi Hātim al-Rāzi (d. 327 AH):

**1757 - محمد بن عبد الرحمن السهمي روى عن حسين سمعت أبي يقول ليس بمشهور، قال أبو محمد**

**Meaning:**

***Muhammad ibn Abdur Rahman al-Sahmi related from Husayn, and I heard my father (Abū Hātim al-Rāzi) say (about al-Sahmi): 'Not well known', as Abū Muhammad***<sup>41</sup> ***said.***"

The possible reason why Abū Hātim al-Rāzi may have said that Muhammad ibn Abdur Rahman al-Sahmi is not well known is because he did not know of many narrators who took from him. This claim of al-Sahmi being not well known is not satisfactory because at least five people narrated from him.

Those who narrated from Muhammad ibn Abdur Rahman al-Sahmi include the following narrators:

<sup>38</sup> This being Husayn ibn Abdur Rahman al-Sulami who is the next narrator in al-Uqayli's chain of transmission for the narration of 4 rak'ats before Isha

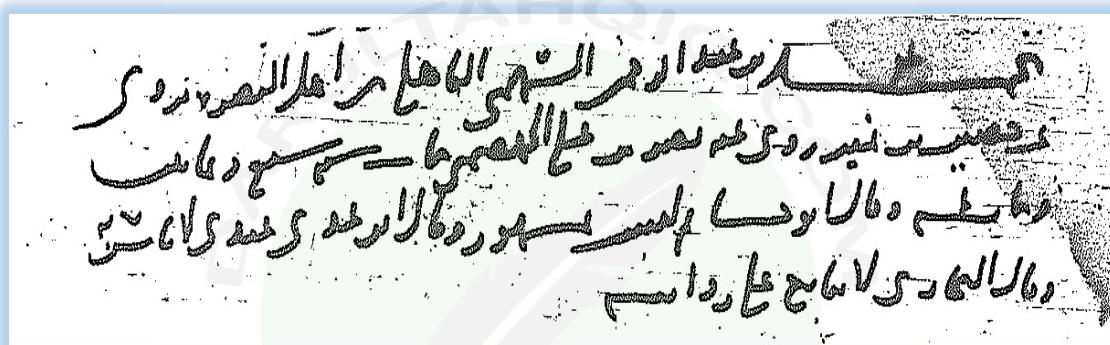
<sup>39</sup> Meaning to his mind

<sup>40</sup> 7/326, no. 1757 (Dā'iratul Ma'arif edition)

<sup>41</sup> Abū Muhammad is the kunya (agnomen) of Abdur Rahman ibn Abi Hātim al-Rāzi. The person speaking here was the narrator who related the Kitāb al-Jarh wa al-Ta'dīl from Abu Muhammad

- i) Nasr ibn Ali al-Jahdami (as in the *Tārīkh al-Kabīr* of al-Bukhāri, 1/162, no. 481 and *al-Thiqāt* of Ibn Hibbān (9/72)
- ii) Muhammad Ibn al-Muthanna (as in *al-Kāmil fī Du'afā' al-Rijāl* of Abū Ahmed ibn Adī, 9/217, no. 15143, Maktaba al-Rushd edition)
- iii) Khalifa ibn Khayyat (as in *Mu'jam ibn A'rabi*, 2/448, no. 874)
- iv) Shabāb al-Usfuri (as in *al-Mu'jam al-Awsat* of al-Tabarāni , 2/172, no. 1617)
- v) Abdullah ibn Muammal (as in *Musnad Ishāq ibn Rahawayh*, 5/194, no. 2324)

The criticisms of al-Bukhāri and Abū Hātim al-Rāzi were also not accepted by **al-Hāfiẓ Qāsim ibn Quṭlūbughā (d. 879 AH)** who mentioned their views in his *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta*.<sup>42</sup> The following is from the manuscript of *al-Thiqāt* in the handwriting of al-Hāfiẓ Shamsud-Din al-Sakhawi (d. 902 AH)<sup>43</sup>:



The above typed up is as follows:

محمد [4] بن عبد الرحمن السَّهْمِي البَاهِلِي، مِن أَهْل الْبَصْرَةِ.  
يُرَوَى عَنْ حَبِيبِ بْنِ نَمِيرٍ. رَوَى عَنْهُ نَصْرُ بْنُ عَلِيٍّ الْجَهْضُومِيُّ. مَاتَ سَنَةً سَبْعَ وَثَانِيَنِ وَمَائَةٍ  
وَقَالَ أَبُو حَاتَمٍ: لَيْسَ بِمَشْهُورٍ.  
وَقَالَ ابْنَ عَدِيٍّ: عَنْدِي لَا بَأْسَ بِهِ.  
وَقَالَ الْبَخَارِيُّ: لَا يَتَابِعُ عَلَى رَوَايَتِهِ.

Since Ibn Quṭlūbughā listed Muhammad ibn Abdur Rahman al-Sahmi in his *al-Thiqāt*, then he considered al-Sahmi to be a trustworthy narrator (*thiqa*), and this

<sup>42</sup> Also known as *Tartib al-Thiqat*. This book listed those considered to be trustworthy narrators (*Thiqat*) by Ibn Quṭlūbughā outside the six main books of Hadith compiled by al-Bukhāri, Muslim, Abū Dāwud, Tirmidhi, al-Nasā'i and Ibn Mājah

<sup>43</sup> The manuscript of *al-Thiqāt mim man lam yaq'a fil Kutub al-Sitta* is located in the Suleymaniyye library in Istanbul under the Koprulu collection (no. 1060, folio 294a)

seems to be based on accepting the positive verdict of Ibn Adī which he also quoted. Hence, the criticisms of al-Bukhāri and Abū Hātim al-Rāzi hold little weight.

An accreditation (tawthiq) missed by Ibn Quṭlūbughā is the fact that al-Sahmi was considered to be trustworthy (thiqā) by the earlier Muḥaddith known as Abū Hātim ibn Hibbān (d. 354 AH) in his *Kitāb al-Thiqāt*<sup>44</sup>:

**15247 - مُحَمَّدٌ بْنُ عَبْدِ الرَّحْمَنِ السَّهْمِيِّ الْبَاهِلِيِّ مِنْ أَهْلِ الْبَصْرَةِ يَرْوِيُ عَنْ حُصَيْنِ بْنِ نَعْمَانِ رَوِيَ**

**عَنْهُ نَصْرُ بْنُ عَلَىِ الْجَهْضَمِيِّ مَاتَ سَنَةً سَبْعَ وَثَانَيْنَ وَمِائَةً**

Meaning:

*“Muhammad ibn Abdur Rahman al-Sahmi al-Bahili, from the people of Basra. He related (Hadīth) from Husayn ibn Numayr and Nasr ibn Ali al-Jahdami related from him. He died in the year 187 (after the Hijra).”*

Al-Hāfiẓ Ibn Hajar al-Asqalānī has also claimed under the entry on Muhammād ibn Abdur Rahmān al-Sahmi in his *Lisān al-Mīzān* that the above named Ibnu Abī Hātim al-Rāzi had apparently mentioned that Imām Yahyā ibn Ma’īn (d. 233 AH) had weakened al-Sahmi. Here is the full quote mentioning the Jarh (disparagement) and Ta’dīl (praise) from the *Lisān al-Mīzān*<sup>45</sup>:

محمد بن عبد الرحمن السهمي الباهلي عن حصين قال البخاري لا يتابع على روايته وقال الفلاس  
توفي سنة سبع وثمانين ومائة وقال ابن عدي: عندي لا بأس به روى عنه ابن المثنى ونصر بن علي  
انتهى وقال يحيى بن معين ضعيف ونقله بن أبي حاتم وذكره ابن حبان في الثقات

وقال: يروي عن حصين بن نمير

وقال أبو حاتم: ليس بالمشهور

وقال أبو سعيد بن الأعرابي في معجمه: حدثنا أحمد بن الحسين بن نصر أبو جعفر حدثنا خليفة  
حدثنا محمد بن عبد الرحمن السهمي حدثنا حصين، عن أبي إسحاق عن عاصم بن ضمرة، عن علي

<sup>44</sup> 9/72

<sup>45</sup> 5/245, no. 849 (Dā’iratul Ma’arif edition) or 7/277-278, no. 7050 (edited by Shaykh Abdul Fattah Abū Ghudda). Note, there was an error in the last few lines of the Dā’iratul Ma’arif edition as well as the edition by Darul Kutub al-Ilmiyya (5/247, no. 7698) which missed out the verdict of Abū Hātim al-Rāzi, and did not mention that the narration for 4 rak’ats before and after Jumu’ā was recorded by Abū Sa’id ibn al-A’rabi in his *Mu’jam*. It was correctly mentioned in the edition by Shaykh Abdul Fattah Abū Ghudda (d. 1997), and one may see its correct rendition in the Ragip Pasa manuscript (no. 349, folio 72a, scribed by Abdur Rahman al-Qalqashandi between 845 to 848 AH, and read back to Ibn Hajar al-Asqalānī) located in the Suleymaniyye library in Istanbul, Turkey.

رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم يصلي قبل الجمعة أربعاً وبعدها أربعاً يجعل التسلیم في آخرهن رکعة

Translation:

"*Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili*: (he related Hadīth) from Husayn. Al-Bukhārī said his narration is not followed up. Al-Fallās (d. 249 AH) said he died in 187 AH. Ibn Adī said: 'To me there is no problem with him.' Ibn al-Muthanna and Nasr ibn Ali related from him (al-Sahmi). End (of quote from al-Dhahabī's *Mīzan al-I'tidāl*). Yahya ibn Ma'īn said he is weak (*da'eef*) as transmitted by Ibn Abi Hātim. Ibn Hibbān mentioned him in his (book of) trustworthy narrators (*al-Thiqāt*), and he said: (al-Sahmi) narrated from Husayn ibn Numayr. Abū Hātim said: (He is) not well known.

*Abū Sa'īd ibn al-A'rabi* said in his *Mu'jam*: *Aḥmed ibn al-Hussain ibn Nasr Abū Ja'far* transmitted to us: *Khalifa* transmitted to us: *Muhammad ibn Abdur Rahman al-Sahmi* transmitted to us: *Husayn* transmitted to us from *Abi Ishāq* from 'Āsim ibn Damra from Ali, may Allah be pleased with him, who said: The Prophet, may peace and blessings be upon him, would pray four rak'ats before Jumu'a and four after it and he would make the salutation (to end the prayer) in the last rak'ah."

The claim that Ibn Ma'īn weakened Muhammad ibn Abdur Rahman al-Sahmi al-Bāhili is unproven from any of the works listing his praise and dispraise, as collated in manuscript form by his various disciples that have reached us in our time. Nor is it present in the *Kitāb al-Jarh wa al-Ta'dīl*<sup>46</sup> of Ibn Abi Hātim al-Rāzi and his other works in our age.

Shaykh Muhammad ibn Rajab al-Zubayri al-Shafī'i<sup>47</sup> reviewed the *Lisān al-Mīzān* of Ibn Hajar and it was entitled *Tahrīr Lisān al-Mīzān*. The second volume of the manuscript edition of the *Tahrīr* is known to only exist, and it was edited by Shādi Nu'man using a copy from the al-Azhar University collection dated 916 AH. This was mentioned in the introduction to his *al-Jāmi li Kutub al-Du'afā*.<sup>48</sup>

Shādi Nu'man mentioned that al-Zubayri only recorded the statement of al-Bukhārī and Ibn Adī, as well as al-Fallas mentioning when Muhammad ibn Abdur Rahman al-Sahmi passed away. The exact quote from *al-Jāmi li Kutub al-Du'afā*<sup>49</sup> being:

<sup>46</sup> The published edition by Dā'iratul Ma'arif in Hyderabad, India, used three manuscripts (two from Turkey: Koprulu no. 278, Murad Mulla no. 1427 and one from Egypt: Darul Kutub al-Misriyya, no. 892), and none of them had this claim from Ibn Ma'īn

<sup>47</sup> He was born in the year 846 AH as al-Sakhawi mentioned in his *al-Daw al-Lāmi* (7/243)

<sup>48</sup> 1/16

<sup>49</sup> 13/527

● محمد بن عبد الرحمن السهمي الباهلي.  
 عن حصين. قال البخاري: لا يتابع على روايته.  
 وقال الفلاس: توفي سنة ١٨٧ هـ.  
 قال ابن عدي: عندي لا بأس به. [تحرير لسان  
 الميزان (ترجمة رقم ١٠٢٦).]

This indicates that al-Zubayri did not independently locate what Ibn Hajar attributed to Ibn Ma'īn. The same applies to Ibn Quṭlūbughā in his *al-Thiqāt*, who was also a direct student of Ibn Hajar, and he too did not know from any of the works of Ibn Abī Hātim al-Rāzī that Ibn Ma'īn had allegedly weakened al-Sahmi.

As for the narration mentioned above with regard to the rak'ats before and after the obligatory two rak'ats Salah of Jumu'a with the following chain of transmission:

Abū Sa'īd ibn A'rabi said in his *Mu'jam*<sup>50</sup>: Ahmed ibn al-Hussain ibn Nasr Abū Ja'far transmitted to us: Khalifa transmitted to us: Muhammad ibn Abdur Rahman al-Sahmi transmitted to us: Husayn transmitted to us from Abi Ishāq from 'Āsim ibn Damra from Ali, may Allah be pleased with him, who said: "*The Prophet, may peace and blessings be upon him, would pray four rak'ats before Jumu'a and four after it and he would make the salutation (to end the prayer) in the last rak'ah.*"

This narration has also been recorded by Imām Abūl Qāsim al-Tabarānī (d. 360 AH) in his *al-Mu'jam al-Awsat*<sup>51</sup> and in the *Fawā'id al-Muntaqa* of al-Qadi Abūl Hasan Ali ibn al-Hasan al-Khila'ie (d. 492 AH), as mentioned by al-Hāfiẓ Waliud-Din al-Irāqi (d. 826 AH) in his *Tarh al-Tathrīb fi Sharh al-Taqrīb*.

As for the authenticity of its chain of transmission then al-Irāqi declared its chain of transmission to be jayyid (good) in his *Tarh al-Tathrīb*.<sup>52</sup> This verdict was also mentioned without opposition by Shaykh Abdur Rauf al-Munāwi (d. 1031 AH) in his *Fayd al-Qadīr*<sup>53</sup> who mentioned that its chain of transmission (sanad) was declared jayyid by al-Hāfiẓ Zaynud-Din al-Irāqi (d. 806 AH), who was the father of the named Waliud-Din al-Irāqi. This verdict from al-Irāqi was also mentioned by Imām Ali al-Qāri (d. 1014 AH) in his *Mirqāt al-Mafātiḥ*.<sup>54</sup> Al-Hāfiẓ Qāsim ibn Quṭlūbughā (d. 879 AH) also mentioned it in his *al-Ta'rīf wa'l Ikhbār bi Takhrīj Ahādīth al-Ikhtiyār*<sup>55</sup> without commenting on the authenticity of it.

Shaykh Abū Bakr al-Athram (died after 260 AH) also mentioned the narration in an

<sup>50</sup> See no. 854 of the published edition

<sup>51</sup> No. 1617

<sup>52</sup> 3/42

<sup>53</sup> 5/216, no. 7033

<sup>54</sup> 4/280

<sup>55</sup> 1/262-263 (1<sup>st</sup> edition, 2012, Dar al-Farouk, Cairo, edited by Abū Malik Hammad al-Murshidi)

abridged format in his *Nāsikh al-Hadīth wa Mansukhuhu*<sup>56</sup> and said:

وَهَذَا حَدِيثٌ وَاهٌ، لَأْنَ هَذَا الشَّيْخُ السَّهْمِيُّ لَيْسَ بِالْمَعْرُوفِ بِالْعِلْمِ

Meaning: “*This Hadīth is weak, because this Shaykh, al-Sahmi, is not known for knowledge.*”

This weakening by al-Athram is not validated for the reasons mentioned above in defence of why al-Sahmi is a type of reliable narrator, and what establishes this further is the fact that the Hāfiẓ of his age in Hadīth, Zaynud-Din al-Irāqi, has not agreed with al-Athram. The fact that al-Irāqi declared the sanad to be good (jayyid) is a proof that he considered Muhammad ibn Abdur Rahman al-Sahmi to be a type of reliable narrator. This grading by al-Irāqi was approvingly quoted by al-Munāwi and Ali al-Qāri.

As stated above, al-Sahmi was considered to be Thiqā (trustworthy) by al-Hāfiẓ Qāsim ibn Quṭlūbughā (d. 879 AH), and in recent times the late Shaykh Habibur Rahman al-Azami (d. 1992) of India declared him to be Hasan al-Hadīth (good in Hadīth) in his *al-Albani Shudhudhuh wa Akhta'uh*<sup>57</sup> (Al-Albani's Anomalies and Blunders). This leads to the conclusion that Muhammad ibn Abdur Rahman al-Sahmi is a reliable type of narrator and the disparagement (Jarh) made against him is not viable or absolutely justified.

- 4) The next narrator in al-Uqayli’s chain of transmission was **Husayn ibn Abdur Rahman (d. 136 AH)**. Al-Hāfiẓ ibn Hajar al-Asqalāni mentioned the following about him in his *Taqrib al-Tahdhīb*:

1369 - حَصِينُ بْنُ عَبْدِ الرَّحْمَنِ السُّلَامِيُّ أَبُو الْمُذَيلِ الْكُوفِيُّ ثَقَةٌ تَغْيِيرٌ حَفْظِهِ فِي الْآخِرِ مِنَ الْخَامِسَةِ  
مَاتَ سَنَةً سَتِ وَثَلَاثِينَ وَلِهِ ثَلَاثَ وَتَسْعُونَ عَوْمَنْ يُقَالُ لَهُ حَصِينُ بْنُ عَبْدِ الرَّحْمَنِ أَيْضًا سَبْعَةُ

The above lines mentioned his full name to be Husayn ibn Abdur Rahman al-Sulami Abū'l Hudhayl, he was trustworthy (Thiqā), and his preservation (of narrations) changed in the last part of his life. This latter point seems to have been derived by Ibn Hajar from the quote he mentioned in his *Tahdhīb al-Tahdhīb*<sup>58</sup> from Abū Hātim al-Rāzi (d. 277 AH)<sup>59</sup> and al-Nasā'i (d. 303 AH).<sup>60</sup> Ibn Hajar said:

وَقَالَ أَبُو حَاتِمَ صَدُوقٌ ثَقَةٌ فِي الْحَدِيثِ وَفِي آخِرِ عُمْرِهِ سَاءَ حَفْظُهُ

Meaning: “*Abū Hātim said: Truthful (Sadūq) and trustworthy (Thiqā) in Hadīth and towards the end of his life his preservation (of narrations) worsened.*”

<sup>56</sup> P. 50

<sup>57</sup> P. 25

<sup>58</sup> 2/382

<sup>59</sup> His statement was recorded by his son Abdur Rahman in his *Kitab al-Jarh wa'l Ta'dil* (3/193, no. 837)

<sup>60</sup> See below for al-Nasā'i's point

This point of his supposed deterioration in memory in his last days was not retained by al-Hāfiẓ al-Dhahabī in his *al-Kāshif fī Ma’rifa man lahu riwāya fi’l Kutub al-Sitta*<sup>61</sup>, who said:

**1124 - حصين بن عبد الرحمن السلمي أبو الهذيل الكوفي بن عم منصور عن جابر بن سمرة وأبي**

**وائل وعنه شعبة وهشيم وعلي بن عاصم ثقة حجة مات 136 ع**

Meaning: “*Husayn ibn Abdur Rahman al-Sulami Abū’l Hudhayl al-Kūfī ibn Ammi Manṣūr from Jābir ibn Samura and Abi Wa’il, and (those who related) from him (include amongst others): Shu’ba, Hushaym and Ali ibn ‘Āsim, (he is) Thiqa Hujja (trustworthy and a proof), he died in 136 AH, his narrations are in all 6 books of Hadīth.*”<sup>62</sup>

Additionally, al-Dhahabī mentioned Husayn’s reliability despite the comment of al-Nasā’i saying that he changed in his preservation of narrations towards his last days. This was mentioned by al-Dhahabī in his work known as *Man tukullima fihi wa huwa muwaththaq aw salih al-Hadīth* (Narrators whose trustworthiness was questioned whereas they are actually trustworthy or good in Hadīth), as follows:

**89 - حصين بن عبد الرحمن (ع) :**

**ثقة تابعي قال النسائي تغير يعني من الكبر**

Meaning: “*Husayn ibn Abdur Rahman (his narrations are found in all 6 books of Hadīth). A trustworthy tabi’i,*<sup>63</sup> *al-Nasā’i*<sup>64</sup> *said: He changed, meaning in his old age.*”

Al-Dhahabī listed Husayn ibn Abdur Rahman to be a Hāfiẓ (a major memoriser) of Hadīth in his *Tadhkiratul Huffāz*<sup>65</sup> by saying:

**وكان ثقة حجة حافظاً عالياً بالإسناد**

Meaning: “*And he was trustworthy (Thiqa), a proof (Hujja), Hāfiẓ, and had a highly elevated chain of transmission.*”<sup>66</sup>

The points made by Abū Hātim al-Rāzi and al-Nasā’i do not indicate that Husayn ibn Abdur Rahman would mix up the wordings (ikhtilāt) but merely that in his old age he would possibly err due to forgetfulness.

<sup>61</sup> 1/38, no. 1124

<sup>62</sup> The six books being: Sahīh al-Bukhārī, Sahīh Muslim, Sunan Abi Dāwud, Jami al-Tirmidhi, Sunan an-Nasā’i and Sunan ibn Mājah. The symbol for a narrator being found in all 6 books is - ع

<sup>63</sup> A follower of the Sahaba as he narrated from them or at least met one of them

<sup>64</sup> This point from al-Nasā’i is found in his *al-Du’afā’ wa al-Matrūkin* (no. 130).

<sup>65</sup> 1/108, no. 137

<sup>66</sup> This meant that he had a very short chain of transmission back to the Prophet (sallallahu alaihi wa sallam)

Any suggestion that Husayn ibn Abdur Rahman would mix up the wordings of a narration at hand was rejected by Ali ibn ‘Āsim<sup>67</sup> who was one of the direct students of Husayn ibn Abdur Rahman. This point from Ali ibn ‘Āsim was recorded by al-Hāfiẓ Zaynud-Din al-Irāqi in his *al-Taqyid wa al-Idah Sharh Muqaddima ibn al-Salah*.<sup>68</sup> Al-Irāqi said:

وقد أنكر على بن عاصم اختلاطه فقال لم يختلط

Meaning: “*And Ali ibn ‘Āsim rejected his (alleged) confusion (of narrations) by saying: ‘He would not confuse (his narrations).’*”

This last point from Ali ibn ‘Āsim was also mentioned by al-Dhahabī in his *Mīzan al-I’tidāl*.<sup>69</sup>

Al-Dhahabī said the following about Ali ibn ‘Āsim in his *Siyar a’lām an-Nubalā*<sup>70</sup>:

الإمام، العالم، شيخ المحدثين، مسنن العراق

Meaning: “*The Imām, scholar, Shaykh of the Hadīth scholars, Musnid (the one with many chains of transmission) of Iraq.*”

Ibn Hajar mentioned the following about Husayn ibn Abdur Rahman in his *Tahdhīb al-Tahdhīb*<sup>71</sup>:

وقال الحسن يعني الحلواني عن يزيد بن هارون اخْتَلَطَ وَأَنْكَرَ ذَلِكَ بْنَ الْمَدِينِيِّ فِي عِلْمِ الْحَدِيثِ بِأَنَّهُ  
اَخْتَلَطَ وَتَغَيَّرَ وَقَالَ بْنُ عَدِيٍّ لِهِ أَحَادِيثٌ وَأَرْجُو أَنَّهُ لَا بَأْسَ بِهِ.

Meaning: “*And al-Hasan, meaning, al-Halwāni related from Yazīd ibn Hārūn: (Husayn) would confuse his narration. That was rejected by Ibn al-Madīni in his *Ulm al-Hadīth*, with his regard to mixing narrations and changing. Ibn Adī said: He has ahādīth and I hope there is no problem with him.*”

Al-Dhahabī also mentioned similarly in his *Siyar a’lām an-Nubalā*<sup>72</sup> from Ali ibn al-Madīni by saying:

وَقَالَ عَلَيُّ بْنُ الْمَدِينِيِّ، وَغَيْرُهُ: لَمْ يَخْتَلِطْ

Meaning: “*Ali ibn al-Madīni and others said: ‘He would not confuse (his narrations).’*”

<sup>67</sup> Hāfiẓ al-Mizzi mentioned in his *Tahdhīb al-Kamāl* (6/521) that Ali ibn ‘Āsim narrated from Husayn

<sup>68</sup> P. 457

<sup>69</sup> 1/552, under no. 2075 which was the entry for Husayn ibn Abdur Rahman

<sup>70</sup> 9/249, no. 72

<sup>71</sup> 2/383

<sup>72</sup> 5/423 (Mu’assasa al-Risala edition)

As for those who made Ta'dīl (praise) on Husayn ibn Abdur Rahman then here are most of the known verdicts:

- i) Imām Ahmed ibn Hanbal (d. 241 AH)

Ibn Abi Hātim al-Rāzi (d. 327 AH) related from his father, Abū Hātim al-Rāzi, from Ibn Hanbal the following praise in his *Kitāb al-Jarh wa'l Ta'dīl*<sup>73</sup>:

ذَكْرُهُ أَبِي عَنْ أَحْمَدَ بْنَ حَنْبَلٍ قَالَ: حَصِينُ بْنُ عَبْدِ الرَّحْمَنِ ثَقَةٌ مِّنْ كُبَارِ أَصْحَابِ الْحَدِيثِ

Meaning: “*My father related from Ahmed ibn Hanbal who said: Husayn ibn Abdur Rahman is trustworthy (Thiqa), reliable, from the major companions of Hadīth.*”

- ii) Imām Yahya ibn Ma'īn (d. 233 AH)

Ibn Abi Hātim al-Rāzi related from his father, Abū Hātim al-Rāzi, the following praise from Ibn Ma'īn in his *Kitāb al-Jarh wa'l Ta'dīl*<sup>74</sup>:

ذَكْرُهُ أَبِي عَنْ إِسْحَاقِ بْنِ مَنْصُورٍ عَنْ يَحْيَى بْنِ مَعْنَى قَالَ: حَصِينُ بْنُ عَبْدِ الرَّحْمَنِ ثَقَةٌ

Meaning: “*My father related from Ishāq ibn Mansūr who related from Ibn Ma'īn who said: ‘Husayn ibn Abdur Rahman is trustworthy (thiqa).*”

- iii) Imām Abū Zur'a al-Rāzi (d. 264 AH)

Ibn Abi Hātim al-Rāzi (d. 327 AH) also related from Abū Zur'a the following appraisal in his *Kitāb al-Jarh wa'l Ta'dīl*<sup>75</sup>:

سَأَلْتُ أَبَا زَرْعَةَ عَنْ حَصِينِ بْنِ عَبْدِ الرَّحْمَنِ فَقَالَ: ثَقَةٌ.

قُلْتُ يَحْتَاجُ بِحَدِيثِهِ؟ قَالَ أَبِي وَاللهِ.

Meaning: “*I asked Abū Zur'a about Husayn ibn Abdur Rahman and he said (about him): ‘Trustworthy (thiqa).’ I said: Is his Hadīth used as an evidence? He said: ‘Yes, by Allah.’”*

- iv) Imām Abūl Hasan al-Ijlī (d. 261 AH) said the following about the reliability of Husayn ibn Abdur Rahman in his *Ma'rifat al-Thiqāt*<sup>76</sup>:

ثَقَةٌ ثَبِيتٌ فِي الْحَدِيثِ

Meaning: “*Trustworthy and firmly established in Hadīth.*”

- v) Imām Ya'qūb ibn Sufyān al-Fasawi (d. 277 AH) said the following about Husayn ibn Abdur Rahman in his *Ma'rifa wa al-Tārīkh*<sup>77</sup>:

<sup>73</sup> 3/193, no. 837

<sup>74</sup> 3/193, no. 837

<sup>75</sup> 3/193, no. 837

<sup>76</sup> No. 317

Meaning: “*Precise, trustworthy.*”

- vi) Imām Abū Hātim ibn Hibbān (d. 354 AH) listed Husayn ibn Abdur Rahman in his book of reliable narrators (*Kitāb al-Thiqāt*).<sup>78</sup>
- vii) Imām Abū Ahmed ibn Adī said the following about Husayn in his *al-Kāmil fi du’afā al-Rijāl*<sup>79</sup> after mentioning some of his narrations:

وَلَحْصِينَ بْنَ عَبْدِ الرَّحْمَنِ أَحَادِيثٌ وَأَرْجُو أَنَّهُ لَا بَأْسَ بِهِ

Meaning: “*And with Husayn ibn Abdur Rahman (are other) Hadīths and I hope there is no problem with him.*”

- viii) Imām Abū Hafs ibn Shāhīn (d. 385 AH) listed him as a reliable narrator based on the verdicts of Ibn Hanbal and Yahya ibn Ma’īn in his *Tārīkh Asma al-Thiqāt*.<sup>80</sup>
- ix) Imām Abūl Hasan al-Dāraqutnī (d. 385 AH) mentioned Husayn ibn Abdur Rahman to be from amongst the Thiqāt (trustworthy narrators) in his *al-’Ilzamat wa-al-Tatabbu*.<sup>81</sup>
- x) Imām al-Bukhārī (d. 256 AH) has narrated some ahādīth via routes containing Husayn ibn Abdur Rahman in his *al-Jāmi al-Sahīh*.<sup>82</sup> This indicates that al-Bukhārī considered him to be a type of reliable narrator.
- xi) Imām Muslim ibn al-Hajjāj (d. 261 AH) has narrated some ahādīth via routes containing Husayn ibn Abdur Rahman in his *Sahīh*.<sup>83</sup> This indicates that Muslim ibn al-Hajjāj considered him to be a type of reliable narrator.

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- xii) Imām Ibn Khuzayma (d. 311 AH) has narrated some ahādīth via routes containing Husayn ibn Abdur Rahman in his *Sahīh*.<sup>84</sup> This indicates that Ibn Khuzayma considered him to be a type of reliable narrator.

<sup>77</sup> 3/93

<sup>78</sup> 6/210, no. 7408

<sup>79</sup> 4/98 (Sirsawi edition)

<sup>80</sup> No. 237

<sup>81</sup> P. 370, no. 209

<sup>82</sup> See No’s: 1202, 1392, 1916, 2993, 3410, 3983, 4014, 5752, 6196, 6259 and 6472

<sup>83</sup> See No’s: 374 (220), 375(220), 46(255), 19(763), 36(863), 863 and 874 (numbering of Fu’ād Abd al-Bāqī)

<sup>84</sup> See No’s: 136, 190, 197, 382, 409, 448, 469, 1479, 1823 and other places

- xiii) Imām Abū Abdullah al-Hākim (d. 405 AH) has narrated some ahādīth via routes containing Husayn ibn Abdur Rahman in his *al-Mustadrak ala'l Sahīhayn*.<sup>85</sup> This indicates that al-Hākim considered him to be a type of reliable narrator.

To conclude with this narrator's status, there appears to be no known proof to suggest or conclude that Muhammad ibn Abdur Rahman al-Sahmi took the narration at hand on the rak'ats before Isha from Husayn ibn Abdur Rahman al-Sulami when the latter was in his old age; hence it is unconfirmed to proffer any prospective theory that al-Sahmi may have transmitted from Husayn in his last days when he may have potentially erred in his transmission of the wording for four rak'ats before Isha from the next narrator who was Mujāhid (ibn Jabr), in al-Uqayli's *Kitāb al-Du'afā'*. Husayn ibn Abdur Rahman is thus generally a trustworthy narrator.

- 5) The next narrator in al-Uqayli's chain of transmission was **Mujāhid**, whose full name was Abū Hajjaj al-Makhzumi Mujāhid ibn Jabr of Makka. Al-Hāfiẓ ibn Hajar al-Asqalāni mentioned the following about him in his *Taqrīb al-Tahdhīb*<sup>86</sup>:

6481 - مجاهد ابن جبر بفتح الجيم وسكون الموندة أبو الحجاج المخزومي مولاهم المكي  
 ثقة إمام في التفسير وفي العلم من الثالثة مات سنة إحدى أو اثنتين أو ثلث أو أربع ومائة  
 وله ثلاث وثمانون حجة

Ibn Hajar declared Mujāhid to be Thiqā (trustworthy), an Imām in Qur'anic exegesis (Tafsir) and in knowledge (Ilm). His narrations are found in the six main books of Hadīth, and as for the year of his death there is difference of opinion. Some saying he died in 101, 102, 103 or 104 after the Hijra, and he lived for some 83 years.

Al-Dhahabī said the following about Mujāhid in his *al-Kāshif fi Ma'rifa man lahu riwāya fī'l Kutub al-Sitta*<sup>87</sup>:

إمام في القراءة والتفسير حجة

Meaning: "An Imām in Qur'anic recitation and Tafsir, a hujja (proof)."

As for the last narrator, Husayn ibn Abdur Rahman, narrating from Mujāhid, then this has been mentioned by al-Hāfiẓ ibn Hajar al-Asqalāni under the entry for Husayn in his *Tahdhīb al-Tahdhīb*.<sup>88</sup>

Mujāhid related the narration for four rak'ats before Isha from the well-known Prophetic Companion, Abdullah ibn 'Āmr ibn al-'Ās (radiallahu anhu, d. 63 AH). Al-

<sup>85</sup> See No's: 902, 975, 3050, 3317, 3760, 3781, 4467, 5900 and 8193

<sup>86</sup> 1/520, no. 6481

<sup>87</sup> 2/241, no. 5289

<sup>88</sup> 2/381 and also by al-Mizzi in his *Tahdhīb al-Kamāl* (6/520)

Hāfiẓ ibn Hajar al-Asqalāni mentioned the following in his *Tahdhīb al-Tahdhīb*<sup>89</sup> about the hearing of Mujāhid from Abdullah ibn ‘Āmr ibn al-‘Ās (ra):

وَقَالَ الْبَرْدِيُّجِيُّ رَوَى مُجَاهِدٌ عَنْ أَبِيهِ هَرِيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَقِيلَ لَمْ يَسْمَعْ مِنْهُمَا

Meaning: “*Al-Bardījī*<sup>90</sup> said: Mujāhid related from Abū Hurayra (ra) and Abdullah ibn ‘Āmr (ra) and it is said that he did not hear from them both.”

The hearing of Mujāhid from Abdullah ibn ‘Āmr ibn al-‘Ās (ra) was accepted by al-Bukhāri in his *al-Jāmi’ al-Sahīh*<sup>91</sup> and Mujāhid has also clarified in some chains of transmission that he heard directly<sup>92</sup> from Abdullah ibn ‘Āmr (ra). Hence, there is no proven reason to reject Mujāhid’s hearing from Abdullah ibn ‘Āmr ibn al-‘Ās (ra).

In concluding this section on the authenticity of al-Uqayli’s chain of transmission going back to the Sahabi, Abdullah ibn ‘Āmr ibn al-‘Ās (ra), then one may firmly propose it to be *Sahīh* (authentic) or at least it is *Hasan* (good). As for the point that the narration emanated from the saying of a Sahabi, then one may also proffer the valid proposition that such a wording as follows would not be something that could be based on the personal reasoning (*ijtihad*) of any of the *Sahaba*, or analogical deduction (*qiyyas*), but it would have most likely had its origins in the sayings of Allah’s Messenger (sallallahu alaihi wa sallam). The crucial wording once again being:

Abdullah ibn ‘Āmr ibn al-‘Ās, who said: “**Four Rak’ats before the Isha (evening prayer) will be equivalent to four Rak’ats on the night of revelation (Laylat ul-Qadr)**”

To corroborate what has been stated, one may consider the following narration recorded by Abdullah ibn Ahmed from his father, al-Imām Ahmed ibn Hanbal in his *al-Ilal wa Ma’rifatul Rijāl*<sup>93</sup>:

**2835 – حَدَّثَنِي أَبِي قَالَ حَدَّثَنَا وَكِيعٌ قَالَ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِيهِ إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ مَا كَلَّ مَا  
خَدَثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْنَاهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَلَكِنْ سَمِعْنَاهُ  
وَحَدَّثَنَا أَصْحَابَنَا وَلَكِنَّا لَا نَكْذِبُ**

Meaning: “My father (Ahmed ibn Hanbal) related to me by saying: Wakī (ibn al-Jarrah) transmitted to us by saying: al-A’mash transmitted to us from Abū Ishāq who

<sup>89</sup> 10/44 (under the entry for Mujāhid)

<sup>90</sup> This is Abū Bakr Ahmed al-Bardījī (d. 301 AH) and the point mentioned by Ibn Hajar is found in al-Bardījī’s work known as *Ma’rifat al-Muttasil min al-Hadīth* (p. 9)

<sup>91</sup> See No’s: 3166, 5052, 5991 and 6914

<sup>92</sup> This can be seen in *Sahīh ibn Hibbān* (no. 11), *Musannaf Abdar Razzaq* (no. 2774), *Musannaf ibn Abi Shayba* (no. 3597 and 3770, Awwāma edition)

<sup>93</sup> 2/410, no. 2835. The editor known as Wasiullah ibn Muhammad Abbas said its chain of transmission is *Sahīh* (authentic) in footnote no. 4, and it is a proof for the mursal type of narrations from the *Sahaba* and their authenticity.

related from (the Sahabi) al-Barā (ibn ‘Āzib), who said: ‘We did not hear from the Prophet (sallallahu alaihi wa sallam) everything we relate from him directly, but we heard from him, and our Companions would also transmit to us [from him]. But we would not lie.’<sup>94</sup>

Al-Hāfiẓ ibn Hajar al-Asqalāni mentioned the following in his *Nuzhatun Nazr fī tawdīh Nukhbatal Fikar*:

*“An example of an implicit (hukm) marfu‘ and not explicit from his sayings is when the Companion – who does not take biblical reports (Isra’iliyyat) – says something which does not concern his independent thought (ijtihad) and has no reference to an ambiguous word or commentary of a rare word. [For instance] informing of past events like the beginning of creation and the occurrences of the [previous] Prophets (peace be upon them), or informing of future events, like the [forthcoming] calamities and events, and the descriptions of the Day of Judgement. And likewise, [when the Companion gives] information of an act which results in a specific reward or specific punishment, [this too will also be considered as marfu‘ implicitly].*

*This is given the ruling of marfu‘ because the information stipulates that there must be an informer for it, and in that in which there is no link to independent thought, it also demands that there is an informer for it. There is no informer for the Companions except the Prophet (sallallahu alaihi wa sallam), or [possibly] some people who report from the old scriptures.”<sup>95</sup>*

Hence, the wording from the Sahabi would carry the ruling of it being attributed back (marfu) to Allah’s Messenger (sallallahu alaihi wa sallam), and whosoever wishes to perform these four rak’ats may do so without hindrance or objection due to the existence of validated proof. Wallahu a’lam.

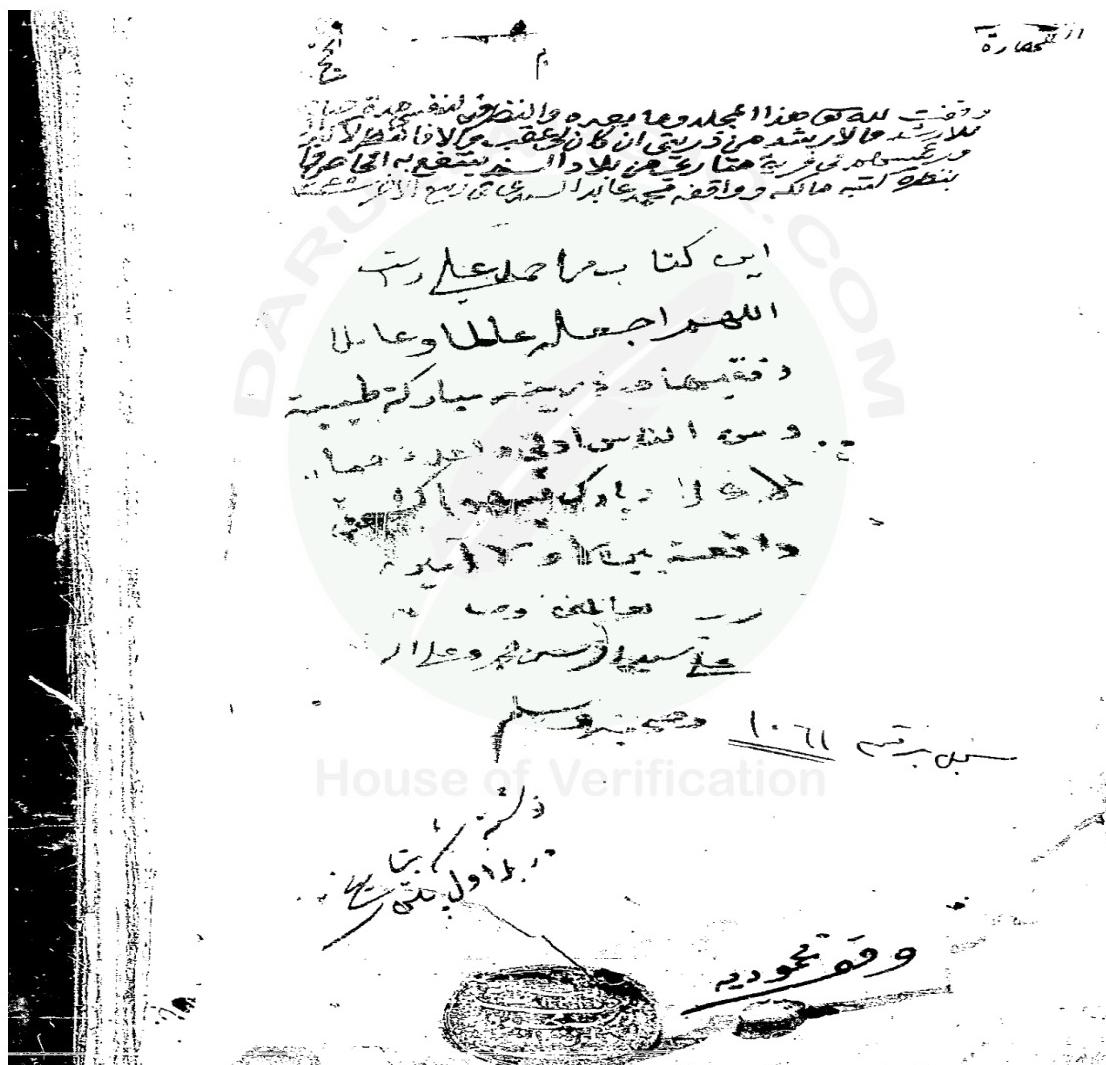
## House of Verification

<sup>94</sup> This report was also recorded by Ja’far al-Faryābi (d. 301 AH) in his *Fawā’id* (no. 44)

<sup>95</sup> Hussain, Ather Shahbaz (2012, p. 279), The Nuzhah of Ibn Hajar al-Asqalani (d. 852/1449); a translation & critical commentary. Birmingham University

## A HADĪTH FOR FOUR RAK'ATS BEFORE ISHA FROM THE SAHABI: AL-BARĀ IBN ‘ĀZIB (RA) AS FOUND IN THE SUNAN OF SA‘ĪD IBN MANṢŪR

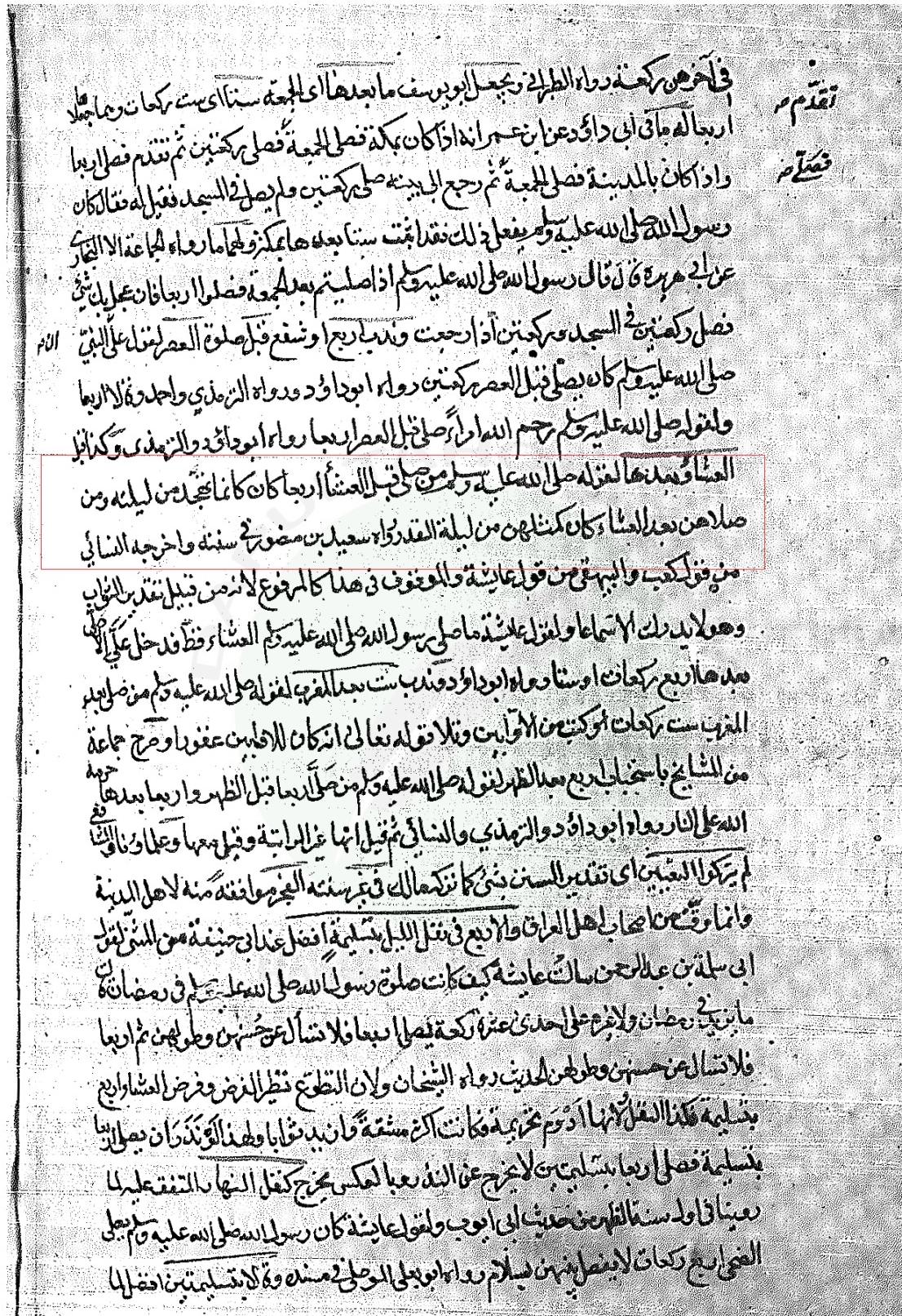
The Hanafī jurist and Hadīth scholar known as **Imām Burhānud-Din Ibrāhim ibn Musa al-Tarābulsi**<sup>96</sup> (**b. 853 - d. 922 AH**) compiled a work known as *al-Burhān Sharh Mawāhib al-Rahman fi Madhhab al-Nu'man*, and within it he has presented a narration for four rak'ats before Isha from the *Sunan* of Sa'īd ibn Mansūr. The following images are from the manuscript of *al-Burhān* as located originally in Maktaba al-Mahmudiyya<sup>97</sup> in the holy city of Madina. Title page:



<sup>96</sup> His biography has been mentioned by al-Hafiz Shamsud-Din al-Sakhawi (d. 902 AH) in his *al-Daw' al-Lāmi li-Ahl al-Qarn al-Tāsi'* (1/178), where he mentioned that Shaykh al-Tarābulsi heard the two Hadith works known as *Sharh Ma'āni al-Athar* (of al-Tahāwi) and *al-Āthar* of Muhammad ibn al-Hasan (al-Shaybāni) from him.

<sup>97</sup> No. 1061, folio 92a

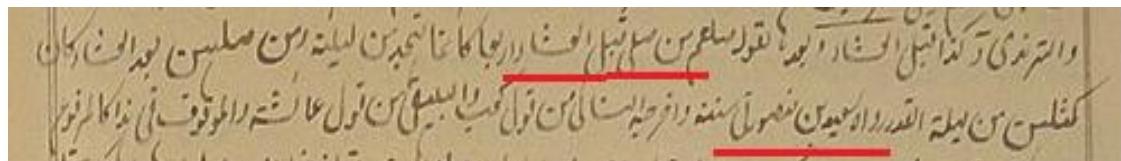
The actual page with the narration from *Sunan Sa‘id ibn Mansūr* (folio 92a):



The actual narration is in the boxed section in the above image. A close up of that portion:

العشاً في هذه المقالة على المرسل من قبل العترة أرجواكم أن كما يجيء من ليلته ومن  
صلواتهن بعد العشاء وكان مكتوب من ليلة القدر واه سعيد بن مخور في سنة واخر جمادى

The narration as presented in the Da'iratul Ma'arif manuscript<sup>98</sup> from Hyderabad, India:



As for the status of *al-Burhān Sharh Mawāhib al-Rahman* of Imām Burhānud-Din al-Tarābulsi as a reference for authentic narrations, then **Imām Abdul Latif al-Sindi (d. 1189 AH)** stated the following after mentioning a narration in his monumental work known as *Dhabb Dhubābat al-Dirāsat an al-Madhāhib al-Arba'a al-Mutanāsibat*<sup>99</sup>:

وأورده البرهان شرح موهب الرحمن و صاحبه من الفقهاء الحدثين الذين علم من حافهم ايراد  
الحديث تأييداً للمذهب بعد تحقيق صحته أو حسنـه - و الله تعالى أعلم

Meaning:

*It was presented in al-Burhān Sharh Mawāhib al-Rahman, and its author (al-Tarābulsi) was from the jurists (al-Fuqaha) and Hadīth scholars (Muhadithīn) who was knowledgeable of their state in citing Hadīth supporting the (Hanafī) Madhhab (school of law), after investigating its being Sahīh (authentic) or its being Hasan (good) - and Allah most high knows best."*

**Shaykh Muhammad Yusuf al-Banuri (d. 1397 AH)** mentioned the following in his commentary to *Jāmi al-Tirmidhi* known as *Ma'arif al-Sunan*<sup>100</sup> from his teacher (Shaykh Anwar Shah al-Kashmiri<sup>101</sup>) the following verdict on the status of *al-Burhān Sharh Mawāhib al-Rahman*:

قال شيخنا: وكذلك عبر به في البرهان شرح موهب الرحمن للشيخ ابراهيم الطراولسي(المتوفى سنة 922هـ) وهو كتاب جيد يستدل لمذهب الامام بأحاديث صحيحة

<sup>98</sup> *Al-Burhān Sharh Mawāhib al-Rahman*; this manuscript was copied in 1327 AH and the narration was recorded in 1/134

<sup>99</sup> 1/303 (edited by the late Shaykh Abdur Rashid al-Nu'mani of Pakistan in two bulky volumes). The work by Abdul Latif al-Sindi was a direct reply to Muhammad Ma'in al-Sindi's (d. 1161 AH) work known as *Dirasat al-Labib fi'l Uswat al-Hasan bi'l Habib*, and it was also edited by the said Shaykh al-Nu'mani

<sup>100</sup> 2/162

<sup>101</sup> He died in 1933 CE/1352 AH

Meaning:

*“Our Shaykh said: As well as traversing in al-Burhān Sharh Mawāhib al-Rahman of Shaykh Ibrāhim al-Tarābulsi (d. 922 AH), and it is a good book inferring evidence for the Madhab (School of law) of the Imām (Abū Hanīfa) with authentic (Sahīh) Hadīths.”*

The above two quotes have thus ascertained that the methodology of Imām Burhānud-Din al-Tarābulsi was to quote what he had considered to be authentic in some manner while compiling his work known as al-Burhān. Hence, the narration that was cited from the *Sunan* of Sa‘īd ibn Mansūr would have been at least Hasan if not Sahīh in terms of its authenticity to Imām al-Tarābulsi in his *al-Burhān Sharh Mawāhib al-Rahman*.

A famous and reliable scholar of the Hanafī Madhab known as **Imām Ali al-Qāri (d. 1014 AH)** has also mentioned that specific Prophetic Hadīth as recorded in the *Sunan* of Sa‘īd ibn Mansūr, which mentioned the desirability of performing four rak’ats before and after Isha prayers in his work known as *Fath Bāb al-Ināya bi Sharh al-Nuqāya*<sup>102</sup> as follows:

(وَحُبِّبَ قَبْلَ الْعِشَاءِ وَبَعْدَهُ لِقَوْلِهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «مَنْ صَلَّى قَبْلَ الْعِشَاءِ أَرْبَعًا، كَانَ كَأْنَاهُ تَحْجِدَ مِنْ لَيْلَتِهِ، وَمَنْ صَلَّاهُنَّ بَعْدَ الْعِشَاءِ، كَانَ كَمِثْلِهِنَّ مِنْ لَيْلَةِ الْقَدْرِ». رواه سعيد بن منصور في

«سننه»

Meaning: (**What is liked before Isha and after it**): is his saying, upon him be peace and blessings: *Whoever prays four rak’ats before Isha, it is as though he performed Tahajjud (late night prayer) that night, and whoever prays after the Isha it equates to the like of them on Laylat ul-Qadr. It was related by Sa‘īd ibn Mansūr in his Sunan.”*<sup>103</sup>

The above words from Mulla Ali al-Qāri have been verified from his own handwritten copy of the *Fath Bāb al-Ināya* in order to remove speculation that there could have been a typographical error in the sentence mentioning four rak’ats before Isha. The handwritten copy of the named work is located in the Turkish Arabic manuscript collection known as Nuruosmaniye (no. 1661). Front page:

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<sup>102</sup> 1/329 (edited by Muhammad Nizar Tamim and his brother Haytham Nizar Tamim, 1<sup>st</sup> edition, 1997, Dar al-Arqam, Beirut). The work is a commentary to *al-Nuqāya* by Sadr al-Shari'a Ubaydullah ibn Mas'ūd (d. 747 AH)

<sup>103</sup> One of the odd nights in the last 10 nights of Ramadan when the Holy Qur'an was revealed



كلامي ما وجب تلبيه بالعبارة ادی الصنایع اسماً كقول الشمر هكذا وهكذا وادی بالكتاب ككتاب  
 لهم قل و ضم ثم الكتاب به منفحة الى ثلاثة اقسام منها مستعين مرسوم وهو ان تكتب من فلان المفلان  
 الامر هكذا او هكذا من الطلاق والعنق و نحوها فهذا كما لنطق ومنها مستعين غير مرسوم كلكتاب به  
 على الجدار او اوراق الاشجار وعلى الاكاغذ لا على وجہ رسم الدبار بهذا ليس الا عمار الابطال فهم  
 شيء آخر عليه كالنبات والاشجار عليه والاملاع على الغير حق يكتبه لديه لأن الكتاب قد يكون للغيره وبعد  
 الاشياء سين افاليس كذلك ومنها غير مستعين ككتاب على الماء والماء وهو يمن له كذلك  
 غير مسمى فلا شبهة بين الحکم ولو انضم اليه وإنما جعلت الاشارة حجۃ في المفسر لمحاجة  
 الى ذلك في حق هذه الاحکام لأنها من حقوق العباد وهي تثبت مع الشربة ولا يحتج للاحرس اذا اقر  
 بما يوجب الحد و لا تأذن بطریق الاشارة او الكتاب اما ان كان مقدراً فما ذكره مقدراً بالشہر  
 ولعدم مصدق لذاته فخلاف ذلك ما يوجب طلب الحد واما اذا كان فاذا فاذا فلابد  
 لان عدم القذف صريحاً بازنا وعنه تبرئه والفرق بين الحد وال罰 وحيث تثبت القواعد بالكتاب وبالآراء  
 يختلف الحد ان القذف حن العبد وحق العصاة ينفرد دون لفظ وقد ثبت بدون لفظ  
 باتفاق مختلف الحد فما لا يثبت ببيان فيه شبهة وقالوا في معتبر الناس وهو الذي اعرض عن  
 احباس الناس حتى لا يقدر على الحكم والبيان ان استدلال الاعمال مان يعني سنة وقيل الى زمان المؤمن  
 قبل عهد النبي وعلم اشارته الى المعتبر هكذا اي تحکیم الحرس بخلاف الذي صدر يوماً او يومين  
 لعارض وفي عقده مذبوحة فيها ميتة ولا علامه تمسكها بالمية من المذبوحة ان كانت المية أكثر او كانت  
 مسمى ميتين لم يذكر الغنم في حالة الاختيار وان كانت هي اى المية اقل تحری واما اذا كفر الغنم في حمله  
 الاختيار ففيه لدن المية المتيقنة حملها في حالة الاضطرار فالشكوك فيها اولى وعندما يذكر  
 واحد لا يذكر بالتحری في حالة الاختيار وان كانت المذبوحة أكثر من التحری دليل ضرورة فلان صادر  
 اليم من غير ضرورة في حالة الاختيار ولن اان الغلبة تنتهي منزلة الضرورة في افاده الاباحة الاربی  
 ان اسوق المسلمين لا يخلون عن المحروم من مسوقة ومحضوب ومع ذلك سباح الناول اعني داعي الطعام  
 وهذا لأن العذر منه لا يمكن العجز عنه مسقط اعتباره دفع العرج وقد قال تعالى ليس عليكم في الدين من  
 حرج و قال عليه السلام بعثت بالحقيقة السمعية ومن حالف نفسي فليس مني واه الخطيب عن حباب والحمد  
 لله الذي بعثتم الصالحين و افضل الصلحاء و اكمل العجيات على حسيب الموجودات و سند المشهود  
 وعلى الله ما صرحت و ازواجه الطاهرين وعلى الاعلام العاملين والصلحاء الكاملين وسائر المؤمنين  
 والمومنات الاحباء منهم والامولت وقد وقع هذا تحریر هذا الكتاب بعون الملك الوهاب على يد مولانا  
 مع سلفه و هو اقر عباد الله الغنی الهاجري على بن سلطان محمد القاری عاملها ربهما الحفظ بلطفه للحق  
 و كرم والوفى و ذكره المكرمه في الکعبۃ المعلقة عام ثلاث بعد  
 الالف من المجرة المغنة

The actual narration from the *Sunan* of Sa'īd ibn Mansūr was presented by Mulla Ali al-Qāri on folio 70b:

يصل في بيت قبر الدهر اربعاء ثم يصل إلى الناس ثم يدخل فصل ركعتين رواه مسلم وأما كوفيها بتسلية  
 فلما في موتها محدثين الحسن قال حدثنا بكر بن عامر البجلي عن ابراهيم والشعي عن أبي ايوب الاوضارى ابن النبي  
 صلى الله عليه وسلم كان يصلى قبل الدهر اربعاء اذ اذلت الشمس فسأل ابو ايوب الاوضارى عن ذلك فقال ابن ابي  
 ايوب السعاد لفتح في هذه الساعة فاحب ان يصعد الى تلك الساعة تغيرت اى يكلمن قراءة قال نعم  
 اين يصل بنيهن سلام قال لا وفى سنن ابو داود وابن ماجه وشيوخ الترمذى عن ابن ايوب بخده وله اما  
 كوفي قبل الجمعة كذلك فاقول ابن عباس كان النبي صلى الله عليه وسلم يركع من قبل الجمعة اربعاء الفصل فى شىء  
 منه رواه ابن ماجه من حديث ستر بن عبد الله على كان رسول الله صلى الله عليه وسلم ذكر رحمة سواء  
 وزاد وجعل التسليم فى اخرهن ركعة رواه الطبرى وأما كوفيها بعد الجمعة كذلك فقل رواه الجماعة الالجىء  
 عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم اذا صلتم بعد الجمعة فصلوا اربعاء فان عجل كسبت  
 فصل ركعتين فالحسبي يكتفى اذا رجعت ملائكة مسلم عن أبي هريرة ان رسول الله صلى الله عليه وسلم قال  
 ملائكة مصليا بعد الجمعة فليس اربعاء من عندى بيوسف ان يصلى بعد الجمعة ست ركعات ملائكة الى داود  
 عن ابن عمر اذا داود كان يكمل فصل الجمعة تقدم فصل ركعتين ثم تقدم فصل اربعاء واذا كان بالليل يذكر فصل الجمعة  
 ثم رجع الى بيت صلاته كتعين وهم يصلون المسجد فقبله فقل اربعاء كان رسول الله صلى الله عليه وسلم يغفر ذلك  
 فقد اثبت ستاء بعد هاتك وحب اى زنب الاربع قبل العصر للاروى ابو داود والترمذى وقول  
 حديث حسن عن ابن عمر قال قال رسول الله صلى الله عليه وسلم رحم الله امها وصلى قبل العصر اربعاء وقول  
 على كان عليه السلام يصلى قبل العصر كتعين رواه ابو داود ورواه الترمذى واحد وقول اربعاء ورواه  
 رواه الطبرى بسند حسن عن ابن عمر من صلى قبل العصر اربعاء اسماعيل النبار وحب قبل العشاء  
 وبعد لفترة على الاسلام من صلى قبل العشاء اربعاء كان كاما فتحى من ليلة ومن صلاة لمن بعد العشاء  
 كان كثمانين من ليلة القدر رواه سعيد بن منصور في سنته واخرج جنس النبائى من قبل كعب والبيهقي  
 من حجر حاسد وهو موقف في هذه المروج لام من حسر قد يرى التواب وهو لا يدرك الا بما عاشه  
 ماصلى رسول الله صلى الله عليه وسلم العشاء اربعاء فنذخل على الاصل بعدها اربع ركعات او ستار واه ابو  
 داود وماروى البخارى عن ابن عباس قال بعدها خالى سموته بنت الهاير زوج النبي صلى الله عليه  
 وسلم العشاء ثم جاء الى منزله فصل اربع ركعات ثم نام ثم قام فصل خمس ركعات ثم ركعتين ثم خرج الى  
 الصلاة وروى سلم في صحيح عبد الله بن معلم المزنى قال قال رسول الله صلى الله عليه وسلم بين كل اذانين  
 صلوة فما زلت اهل اذاننا قال في الثالث لمن شاء وفي رواية قال في اربعاء من شاء وخص من هذا المذهب  
 روى الحجاج الدارقطنى والبزار عن أبي هريرة ان رسول الله صلى الله عليه وسلم قال عند كل اذانين صلوة  
 مساحتها صلحة المغرب وهذه زيادة معمولة بذلك على عدم مساحة صلحة المغرب وذكر الحجاج  
 ان السلف تركوا الركعتين قبل المغرب وروى ابو داود بساندين عن ابن عمر اذن قال ما رأيت احدا يصلى ركعتين  
 قبل المغرب على عهد رسول الله صلى الله عليه وسلم ذكره النووي وما ينذر بست بعد المغرب بقوله على الاسلام

The portion within the box being:

رواه الطبراني بسند حسن عن ابن عمر من صلی قبل العصر اربعاء حرام الله على النار وحجب قبل العشاء  
 فبعده لقوله عليه السلام من صلی قبل العشاء اربعاء كان كاماً فتحجج من ليلة ومن صلاههن بعد العشاء  
 كان كثاً من ليلة القدر رواه سعيد بن منصور في سننه واخر جلساتي من قوى كعب والبيهقي

Mulla Ali al-Qāri and al-Tarābulsi before him did not mention the name of the Sahabi who narrated the Hadīth from the Prophet (sallallahu alaihi wa sallam), or present the chain of transmission found in the manuscript of Sunan Sa‘īd ibn Mansūr that they may have procured the narration from directly. It is also conceivable that they both read the narration from a secondary source.

Nevertheless, the fact that they provided this specific narration with this precise wording is a clear cut indication that they considered it an authentic narration to stipulate the practice of four rak’ats before, and after Isha, as the *Fath Bāb al-Ināya bi Sharh al-Nuqāya*, and *al-Burhān Sharh Mawāhib al-Rahmān fī Madhhāb al-Nu'mān*, were both works of fiqh (jurisprudence) written to validate the positions of the Hanafī Madhhab that they both belonged to.

Another major scholar from the 13<sup>th</sup> Islamic century has also mentioned the same narration from the *Sunan* of Sa‘īd ibn Mansūr with the wording for four rak’ats before Isha. The scholar being referred to was most likely to have been the foremost Hadīth master in his age who had reached the rank of Hāfiẓ of Hadīth. This Imām was none other than **al-Hāfiẓ Muhammad ‘Ābid al-Sindi** (d. 1257 AH), and he was the foremost scholar of Hadīth in the holy city of Madina. He has left behind a major commentary on the Hanafī fiqh manual known as *al-Durr al-Mukhtār* by Imām Muhammad ibn Ali al-Haskafi (d. 1088 AH), entitled *Tawālī al-Anwār Sharh al-Durr al-Mukhtār*.<sup>104</sup> Shaykh ‘Ābid has mentioned that the Sahabi who narrated it was al-Barā ibn ‘Āzib (ra).

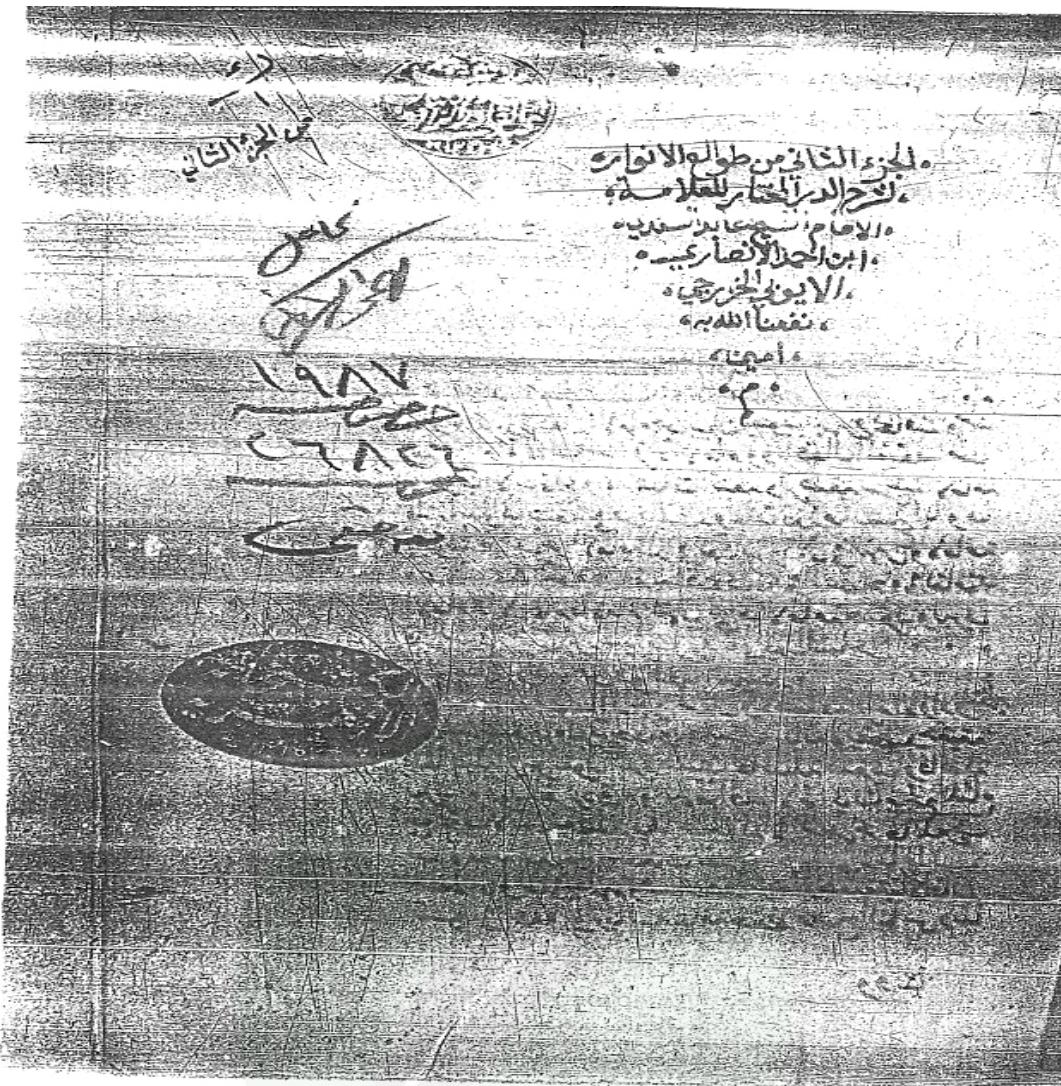
The following is the title page of the *Tawālī al-Anwār*<sup>105</sup> with the narration for four rak’ats before Isha as in the *Sunan* of Sa‘īd ibn Mansūr:

## House of Verification

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<sup>104</sup> This work is said to be edited currently. The Maktaba al-Azhariyya manuscript of this work is composed of some 9522 folios spread over 16 volumes and it could be printed in around 50 volumes if edited in modern typesetting. The contemporary Syrian biographer of Shaykh ‘Ābid al-Sindi, known as Dr Sā’id Bakdāsh (now based in Madina) has mentioned the finer details of this work at greater length in his work entitled: *Al-Imām al-Faqih al-Muhaddith al-Shaykh Muhammad ‘Ābid al-Sindi al-Ansari – Ra’īs Ulama al-Madina al-Munawwara fī Asrihi* (The Imām, the jurisprudent, the Hadith scholar, the Shaykh, Muhammad ‘Ābid al-Sindi al-Ansari – Head of the scholars in the illuminated city of Madina in his age). One may refer to pages 401-413 for details

<sup>105</sup> Second volume, folio 241a of the Maktaba al-Azhariyya manuscript in Cairo, Egypt



The actual narration from al-Barā ibn ‘Āzib (ra) as recorded in the *Sunan* of Sa‘īd ibn Mansūr was presented by Shaykh ‘Ābid al-Sindi in the 2<sup>nd</sup> volume, folio 241a (see the arrow for the name of the Sahabi) as follows:

بعد صلاة العشاء أخرجه عبد الله بن حصوب في سنة عن  
 البراء بن عازب قال قال رسول الله صلى الله عليه وسلم من صلى  
 قبل الف لفظ أربعمائة كفى صحي وتحذى عن لبيضة ومن صلاته  
 بعد العزف بأربع مثلياتٍ من لبيضة العذر وأخرجه عبد الله

Note also that Shaykh ‘Ābid al-Sindi had a chain of transmission (sanad) leading directly back to the *Sunan* of Sa‘īd ibn Mansūr which he presented in his work listing all of his chains of transmission (asānīd) to many books of Hadīth, jurisprudence, creed and Hadīths known as musalsal narrations. This work is known as *Hasr al-*

*Shārid min Asānid Muhammād Ābid.*<sup>106</sup> The following is his chain of transmission (sanad) to the Sunan of Sa‘īd ibn Mānsūr in his own handwriting<sup>107</sup> from the year 1240 AH<sup>108</sup>:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبْدُ الْمُتَّهَرِ عَنْ مُحَمَّدِ بْنِ سَعِيدِ الْأَنْصَارِي عَنْ الْمَطْوَفِ وَأَهْلِ السَّنَنِ لِسَعِيدِ بْنِ مَنْصُورِ

فَارِوْيَهَا عَنِ الشِّيخِ مُحَمَّدِ سَيِّدِ الْأَنْصَارِي وَالْمَنْعَ عنِ الشِّيخِ مُحَمَّدِ بْنِ مَحْمُودِ الْمَغْرِبِ

الْمَغْرِبِ عَنِ الشِّيخِ عَبْدِ اللَّهِ بْنِ الْمَنْصُورِ عَنِ الشِّيخِ مُحَمَّدِ رَعَى الدِّرْ لِلْمَابِلِي عَلَى حَدِيرَةِ الْمَسْكِينِ

الْجَمَّرِ مُحَمَّدِ الْغَيْطِي عَلَى الشَّرْفِ عَبْدِ الْحَقِّ الْسَّنَبَاطِي عَنِ الْحَافِظِ ابْنِ حَجَرِ عَمْرِ مُحَمَّدِ بْنِ الْمَدْرِسِ الْمَانِ

الْبَالِسِي عَنِ مُحَمَّدِ بْنِ أَبِي كَرْتِ الْمَدِيرِ عَنْ عَبْدِ الدَّائِمِ عَنْ جَدِّهِ عَنْ هَسْعَوْدِ بْنِ عَبْدِ اللَّهِ بْنِ النَّادِرِ الصَّغَارِ

أَنَا أَبُو الْبَرَّاتِ عَبْدِ الْوَهَابِ، ابْنِ الْمَبَارِكِ الْأَنْطاَطِي لِأَبِي الْفَضْلِ أَحْمَدِ بْنِ الْحَسَنِ بْنِ حِيرَةِ زَيْدٍ

(أَبُو عَلِيِّ بْنِ شَازَانَ، أَنَا دَلْعَجُ بْنُ دَلْعَجِ نَاجِمِ بْنِ عَلِيِّ بْنِ زَيْدِ الصَّاغِي لِأَهْلِ السَّنَنِ لِسَعِيدِ بْنِ مَنْصُورِ

بِهَا وَأَهْلِ السَّنَنِ لِأَهْلِ قَلْمَارِ الْأَشْرَمِ فَارِوْيَهَا أَهْلِهَا مَا لِأَسْنَادِ الْمُتَقَدِّمِ إِلَى الْمُحَاذِيَنَ

The named work has also been published in two volumes<sup>109</sup> and the following image shows the above sanad in modern typesetting:

## ٦٠٦ - [ وأَهْلُ السَّنَنِ ] :

**لِسَعِيدِ بْنِ مَنْصُورِ :** فَارِوْيَهَا ، عَنْ عَمِّي الشِّيخِ مُحَمَّدِ حَسِينِ بْنِ مَرَادِ

الْأَنْصَارِي السَّنَدِي ، عَنِ الشِّيخِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْمَغْرِبِي ،

عَنِ الشِّيخِ عَبْدِ اللَّهِ بْنِ سَالِمِ الْبَصْرِي ، عَنِ الشِّيخِ مُحَمَّدِ بْنِ عَلَاءِ الدِّينِ

الْبَابِلِي ، عَنْ أَحْمَدِ بْنِ خَلِيلِ السَّبَكِي ، عَنِ النَّجَمِ مُحَمَّدِ الْغَيْطِي ، عَنِ

الشَّرْفِ عَبْدِ الْحَقِّ السَّنَبَاطِي ، عَنِ الْحَافِظِ ابْنِ حَجَرِ عَمْرِ بْنِ مُحَمَّدِ بْنِ

أَحْمَدِ بْنِ سَلْمَانِ الْبَالِسِي ، عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرِ بْنِ أَحْمَدِ بْنِ عَبْدِ الدَّائِمِ ،

عَنْ جَدِّهِ ، عَنْ مَسْعُودِ بْنِ عَبْدِ اللَّهِ بْنِ النَّادِرِ الصَّغَارِ ، أَنَا أَبُو الْبَرَّاتِ

عَبْدِ الْوَهَابِ بْنِ الْمَبَارِكِ الْأَنْطاَطِي ، أَنَا أَبُو الْفَضْلِ أَحْمَدِ بْنِ الْحَسَنِ بْنِ حِيرَةِ زَيْدٍ

أَنَا أَبُو عَلِيِّ بْنِ شَازَانَ ، أَنَا دَلْعَجُ بْنُ دَلْعَجِ نَاجِمِ بْنِ عَلِيِّ بْنِ زَيْدِ الصَّاغِي

الصَّاغِي نَاجِمِ بْنِ سَعِيدِ بْنِ مَنْصُورِ بَهَا .

Now, there is also a variant wording of the above narration emanating from the Sahabi, al-Barā ibn ‘Āzib (ra), and also recorded in the *Sunan* of Sa‘īd ibn Mānsūr.

<sup>106</sup> His handwritten copy was stored in Maktaba al-Mahmudiyya (no. 265) in the holy city of Madina

<sup>107</sup> Taken from folio 49b of the Maktaba al-Mahmudiyya autograph copy

<sup>108</sup> As mentioned on folio 154b of his *Hasr al-Shārid*

<sup>109</sup> The image was taken from 1/312 of the edition edited by Khalil al-Sabi'i, Maktaba al-Rushd, Riyadh, 1<sup>st</sup> edition, 1424 AH))

This variant being referred to was attributed to the *Sunan* of Sa‘īd ibn Mansūr by al-Hāfiẓ Jamalud-Din al-Zayla’ī (d. 762 AH) in his *Nasb al-Rāya*<sup>110</sup> as follows:

عَزَى إِلَى سُنَّتِ سَعِيدٍ بْنِ مَنْصُورٍ، مِنْ حَدِيثِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ صَلَّى قَبْلَ الظُّهُرِ أَرْبَعًا، كَانَ كَأَنَّمَا تَحَجَّدَ مِنْ لَيْلَتِهِ، وَمَنْ صَلَّاهُنَّ بَعْدَ الْعِشَاءِ، كَانَ كَمِثْلِهِنَّ مِنْ لَيْلَةِ الْقَدْرِ"

Meaning: “It has been ascribed to Sunan Sa‘īd ibn Mansūr from the Hadīth of al-Barā ibn ‘Āzib, who said: The Prophet (sallallahu alaihi wa sallam) said: *Whoever prays four rak’ats before Zuhra (prayer), it is as though he performed Tahajjud (late night prayer) that night, and whoever prays after the Isha it equates to the like of them on Laylat ul-Qadr.*”

Another 13<sup>th</sup> century scholar was **Shaykh Muhammad Qutubud-Din Khan**<sup>111</sup> (d. 1289 AH) from Delhi in India. He authored a well-known Urdu commentary to the renowned later Hadīth compilation known as *Mishkāt al-Masābīh*<sup>112</sup> entitled *Mazāhir-e-Haqq*. Within this work he too has mentioned the narration from the *Sunan* of Sa‘īd ibn Mansūr mentioning four rak’ats before Isha and after it.<sup>113</sup>

It seems likely that al- did not physically see a manuscript copy of *Sunan Sa‘īd ibn Mansūr* as he merely ascribed the narration to this work. What indicates this is the fact that he quoted a narration from this *Sunan* in his *Nasb al-Rāya*<sup>114</sup> with its chain of transmission by relying on the author of *al-Taqīh*,<sup>115</sup> rather than referring directly to an original manuscript of the said *Sunan*.

According to Imām Abūl Khattāb ibn Dihya al-Kalbī (d. 633 AH) in his *al-Ilm al-Mashhūr fi Fadā'il al-Ayām wa al-Shahūr*,<sup>116</sup> the original *Sunan* of Sa‘īd ibn Mansūr was composed of twenty four parts. The complete manuscript of *Sunan Sa‘īd ibn Mansūr* (d. 227 AH) does not seem to be available in the known manuscript libraries in our time. Only a part of it has been discovered and published in the last few decades. A partial manuscript is found in the Koprulu collection (no. 439)<sup>117</sup> of the Suleymaniyye library in Istanbul, and another part is the incomplete manuscript from

<sup>110</sup> 2/139 (Dar al-Qibla edition)

<sup>111</sup> He was born in Delhi in the year 1219AH and migrated to Makka where he died in 1289AH

<sup>112</sup> Compiled by Imām Waliud-Din al-Tabrīzi (d. 737 AH)

<sup>113</sup> See *Mazāhir-e-Haqq* (1/381, of the old Indian edition printed in 1914) or the recent Darul Ishaat Edition (1/745)

<sup>114</sup> See 3/410

<sup>115</sup> This is known as *Taqīh al-Taqīq* (see 4/265) and it was compiled by Shamsud-Din ibn Abdil Hādi al-Hanbali (d. 744 AH)

<sup>116</sup> See p. 162

<sup>117</sup> This portion from the Koprulu collection was published in two volumes by the late Indian Shaykh, Habibur Rahman al-A’zami (d. 1992), and the manuscript was described by the late Indian expert on Islamic manuscripts known as Dr. Muhammad Hamidullah (d. 2002) in his article *entitled Eine Handschrift der Sunan von Sa‘īd ibn Mansūr, des Lehrers von Muslim* (Die Welt des Islams New Series, Vol. 8, Issue 1/2 (1962), pp. 25-34)

the library of Muhammad ibn Sa'ūd al-Subayhi. These two manuscripts were used in the published edition<sup>118</sup> of the Sunan edited by Sa'd ibn Abdullah.

Al-Zayla'i's Nasb al-Rāya was abridged by al-Hāfiẓ ibn Hajar al-Asqalāni in his *al-Dirāya fi Takhrij Ahādīth al-Hidāya*, and it may be surmised that al-Hāfiẓ ibn Hajar did not check an original manuscript of the Sunan of Sa'īd ibn Manṣūr when he mentioned the narration directly from the *Nasb al-Rāya* of al-Zayla'i. This is said with the point in mind that he did not mention the authenticity of the chain of transmission, or if the textual wording was authentic, or its diametric opposite when repeating al-Zayla'i's quoting of it from the *Sunan* of Sa'īd ibn Manṣūr most likely from a secondary source. This has been further discussed in the next section.



House of Verification

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<sup>118</sup> Published by Dar al-Sami'i, Riyadh, 1<sup>st</sup> edition, 1993 in 5 volumes

## CLARIFICATION OF A TYPOGRAPHICAL ERROR MENTIONING FOUR RAK'ATS BEFORE ISHA IN SOME PRINTED EDITIONS OF AL-DIRĀYA OF AL- HĀFIZ IBN HAJAR AL-ASQALĀNI

In the published edition of al-Hāfiẓ ibn Ḥajar al-Asqalāni's work known as *al-Dirāya fi Takhrīj Ahādīth al-Hidāya*<sup>119</sup> as edited by the late Sayyid Abdullāh Hāshim al-Yamani al-Madani, the following narration was attributed to the words of Ibn Ḥajar:

فِي سَنْنَةِ سَعِيدِ بْنِ مَنْصُورٍ مِّنْ حَدِيثِ الْبَرَاءِ رَفِعَهُ مِنْ صَلَّى قَبْلَ الْعِشَاءِ أَرْبَعاً كَانَ كَانَمَا تَهَجَّدَ مِنْ لَيْلَتِهِ وَمِنْ  
صَلَّاهُنَّ بَعْدَ الْعِشَاءِ كَمَثَلُهُنَّ مِنْ لَيْلَةِ الْقَدْرِ

"And in *Sunan Sa'īd ibn Mansūr* from the raised back *Hadīth* of al-Barā (ibn 'Āzib): Whoever prays four rak'ats before Isha it is as though Tahajjud (late night prayer) has been performed from its night, and whoever prays after the Isha it equates to the like of them on Laylat ul-Qadr."

The wording underlined has one crucial typographical error and that is the fact that al-Hāfiẓ ibn Ḥajar did not write "four rak'ats before Isha" but it was actually written as "four rak'ats before Zuhr." This error was also published in probably the first published edition of *al-Diraya*<sup>120</sup> which was incorrectly published under the title of *Nasb al-Rāya* by Matba'a al-Farūqi, Delhi, India, in the year 1299AH as the following image showed:

الْعَضُرُ فَسِيلَتِهَا الْأَنَّ وَأَمَّا مَا يَتَعَلَّقُ بِالْعِشَاءِ فَفِي سَنْنَةِ سَعِيدِ بْنِ مَنْصُورٍ مِّنْ حَدِيثِ الْبَرَاءِ رَفِعَهُ مِنْ صَلَّى قَبْلَ  
الْعِشَاءِ أَرْبَعاً كَانَ كَانَمَا تَهَجَّدَ مِنْ لَيْلَتِهِ وَمِنْ صَلَّاهُنَّ بَعْدَ الْعِشَاءِ كَمَثَلُهُنَّ مِنْ لَيْلَةِ الْقَدْرِ وَأَخْرَجَهُ الْبَيْهَقِيُّ مِنْ حَدِيثِ

Here is the actual handwriting of al-Hāfiẓ ibn Ḥajar from the manuscript of *al-Dirāya fi Takhrīj Ahādīth al-Hidāya* as preserved in the Suleymaniyye library in Istanbul, Turkey, from the Koprulu collection:<sup>121</sup>

<sup>119</sup> This is an abridgement of *Nasb al-Rāya* of al-Hāfiẓ Jamālud-Dīn al-Zaylā'ī (d. 762 AH), published in 2 volumes by Dar al-Ma'rifa in Beirut, Lebanon. See 1/198 for the narration of *Sunan Sa'īd ibn Mansūr*

<sup>120</sup> P. 119

<sup>121</sup> No. 463, folio 61b. It was compiled in the year 827 AH as mentioned on the last page of the manuscript

३८५ विद्युत्प्रसार समिति

واما ما تعلم بالف موسى صدر صور حمراء البرادعى صليل الطهرا بـ  
كاركاجن مرسليه ومن صلاهور العساكارى كاركاجن ليدالدر واعرض الماء مرسى  
عابنة دوينا الدا عابنة دوينا الدا عابنة دوينا الدا عابنة دوينا الدا

The portion underlined in red mentioned the word as Zuhr and not Isha. Likewise, another manuscript of the same work located in the Ragip Pasa<sup>122</sup> manuscript collection also mentioned it with the wording for “four rak’ats before Zuhr” and not “four rak’ats before Isha”

Here is the image from this manuscript where the red underlined portion mentioned Zuhr:

واما ما يتعلّق بالعثنا في سمع تعيّد من مصوّر من حدث المراضي اللدعنـه رفعـه  
من على قبـل العطـاب اربعـاً كانـ كـانـا تـحـدـمـنـ لـبـلـهـ وـمـنـ صـلـاهـ مـنـ عـدـ العـثـنـاـ كـانـ حـكـلـهـ مـنـ  
لـبـلـهـ الـقـدـرـ وـأـرـجـعـهـ الـبـهـرـ فـيـ مـنـ حـدـثـ عـاـبـيـتـهـ رـحـنـ اللـدـعـنـهـ مـوـفـقـاـ وـأـرـجـعـهـ النـسـائـىـ

Likewise, another manuscript of the same work located in the Feyzullah Effendi<sup>123</sup> manuscript collection also mentioned it with the wording for “*four rak’ats before Zuhr*” and not “*four rak’ats before Isha*”

Here is the image from this manuscript<sup>124</sup> where the red underlined portion mentioned Zuhr:

الغرض فسألته فقال سيد الراحلين قبل العصر فصليتني الاذان واما ما يتعلّق بالعشاء ففي مناسك  
عيد البر منصور وحدث البرارفعه من صلى قيل الظهر ربعا كان كما ناتحة ولذلك وصلاهن  
بعد العشاء كي تلتف في ليله القدر واخرج الموسوي حدث عاصمه موقفا واخرجه القمي  
والرازي

The sanad that was originally found in the *Sunan* of Sa‘īd ibn Mansūr was also recorded by Imām Abūl Qāsim al-Tabarānī in his *al-Mu’jam al-Awsat*<sup>125</sup> as follows

<sup>122</sup> Located in the Suleymaniye library in Istanbul, Turkey, with the title being *al-Nihāya li Takhrīj Ahādīth al-Hidāya* and scribed in the year 862 AH from Ibn Hajar's copy dated 827 AH, as the last page mentioned. The image has been taken from Ragip Pasa no. 598, folio 59b.

<sup>123</sup> As stored in the Suleymaniyye library in Istanbul.

<sup>124</sup> Feyzullah Effendi (no. 289, folio 56b) dated 833 AH on folio 179a

via the route of Sa‘īd ibn Manṣūr, with similar wording, and a few extra words towards the end not mentioned by Ibn Hajar in *al-Dirāya* and before him by al-Zayla’ī in his *Nasb al-Rāya*:

6332 - حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ الصَّائِعُ، ثَنَا نَاهِضُ بْنُ سَالِمٍ الْبَاهْلِيُّ، ثَنَا عَمَّارُ أَبْوَهَاشِمٍ، عَنِ الرَّبِيعِ بْنِ لُوطٍ، عَنْ عَمِّهِ الْبَرَاءِ بْنِ عَازِبٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ صَلَّى قَبْلَ الظَّهَرِ أَرْبَعَ رَكْعَاتٍ كَأَنَّهُ تَهَجَّدٌ هِنَّ مِنْ لَيْلَتِهِ، وَمَنْ صَلَّاهُنَّ بَعْدَ الْعِشَاءِ كُنَّ كَمِثْلِهِنَّ مِنْ لَيْلَةِ الْقُدْرِ، وَإِذَا لَقِيَ الْمُسْلِمَ الْمُسْلِمَ فَأَخْدَى بِيَدِهِ، وَهُمَا صَادِقَانِ، لَمْ يَتَفَرَّقَا حَتَّى يُغْفَرَ لَهُمَا»  
لَمْ يَرُوْ هَذَا الْحَدِيثَ عَنِ الرَّبِيعِ بْنِ لُوطٍ إِلَّا عَمَّارُ أَبْوَهَاشِمٍ، تَمَرَّدَ بِهِ نَاهِضُ بْنُ سَالِمٍ

Based on the above findings it seems plausible to suggest that there were two variants found in the *Sunan* of Sa‘īd ibn Manṣūr. One of them mentioning four rak’ats before Zuhr as al-Hāfiẓ al-Zayla’ī mentioned and then repeated by al-Hāfiẓ ibn Hajar, while the alternative version mentioned four rak’ats before Isha and that was relied upon and quoted by Imām Burhānud-Din Ibrāhim ibn Musa al-Tarābulsi in *al-Burhān Sharh Mawāhib al-Rahman fi Madhhab al-Nu’mān*, Imām Ali al-Qāri in his *Fath Bāb al-Ināya* when commenting on the position for four rak’ats before Isha as mentioned in *al-Nuqāya* by Sadr al-Shari‘a Ubaydullah ibn Mas’ūd (d. 747 AH), as well as al-Hāfiẓ Muhammad ‘Ābid al-Sindi and Shaykh Qutubud-Din Khan.

## House of Verification

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<sup>125</sup> 6/254, no. 6332. Al-Hāfiẓ Nurud-Din al-Haythami recorded it from al-Tabarani’s *al-Mu’jam al-Awsat* in his *Majma al-Zawā’id* (2/220-221) where he mentioned that the sub-narrator known as Nāhid ibn Sālim al-Bāhilī has no known biography. Muhammad ibn Ali al-Shawkānī also mentioned in his *Nayl al-Awtār* (3/25, edited by Isamud-Din Sababiti, 1<sup>st</sup> edition, 1993, Dar al-Hadith, Cairo) that (Zaynud-Din) al-Iraqī said that Nāhid has no known Jarh (dispraise), Ta’dīl (praise) or biography.

## A NARRATION FOUND IN SOME MANUSCRIPTS OF THE MUSANNAF IBN ABI SHAYBA FROM THE SAHABI: ALI IBN ABI TĀLIB (RA)

There are several published editions of the Musannaf of Imām Abū Bakr ibn Abi Shayba (d. 235 AH) available in the markets these days. In all of the most recent recensions using various earlier manuscripts the following narration has been mentioned:

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مَيْسَرَةَ، وَرَأْدَانَ، قَالَا : كَانَ عَلَيْهِ يُصَلِّي مِنَ التَّطَوُّعِ أَرْبَعًا قَبْلَ الظُّهُرِ، وَرَكَعَتَيْنِ بَعْدَهَا، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَأَرْبَعًا بَعْدَ الْعِشَاءِ، وَرَكَعَتَيْنِ  
قَبْلَ الْفَجْرِ

Meaning:

Abū Ahwas transmitted to us from Atā ibn al-Sā'ib from Maysara and Zādhān, who said: “Ali (ibn Abi Tālib) would pray from the voluntary prayers: Four (rak'ats) before Zuhr and two (rak'ats) after it, two (rak'ats) after Maghrib, four (rak'ats) after Isha and two (rak'ats) before Fajr.”

The above narration may be seen with the above wording in the following most recently published recensions of the Musannaf ibn Abi Shayba in chronological order:

- i) The edition published by Maktaba al-Rushd (Riyadh, 1<sup>st</sup> edition, 2004, see 3/78, no. 6018) and edited by Hamad ibn Abdullah al-Jum'a and Muhammad ibn Ibrāhim al-Luhaydan
- ii) The edition published by Dar al-Qibla (Jeddah, 1<sup>st</sup> edition, 2006, see 4/283, no. 6021) and edited by Shaykh Muhammad Awwāma of Madina
- iii) The edition published by Dar al-Faruq (Cairo, 1<sup>st</sup> edition, 2009, see 3/73, no. 6026) and edited by Usama ibn Ibrāhim
- iv) The edition published by Dar Kunuz Ishbiliya (Riyadh, 1<sup>st</sup> edition, 2015, see 4/290-291, no. 6103) and edited by Sa'd ibn Nāsir al-Shathari

Three of the above editions have indicated in the footnotes that there are some manuscripts they used which had the wording as follows instead:

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مَيْسَرَةَ، وَرَأْدَانَ، قَالَا : كَانَ عَلَيْهِ يُصَلِّي مِنَ التَّطَوُّعِ أَرْبَعًا قَبْلَ الظُّهُرِ، وَرَكَعَتَيْنِ بَعْدَهَا، وَرَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَأَرْبَعًا قَبْلَ الْعِشَاءِ، وَرَكَعَتَيْنِ  
قَبْلَ الْفَجْرِ

Meaning:

Abūl Ahwas transmitted to us from Atā ibn al-Sā'ib from Maysara and Zādhān, who said: Ali (ibn Abi Tālib) would pray from the voluntary prayers: Four (rak'ats) before Zuhr and two (rak'ats) after it, two (rak'ats) after Maghrib, ***four (rak'ats) before Isha*** and two (rak'ats) before Fajr.”

In the edition published by Maktaba al-Rushd they mentioned the following in the footnote:

﴿٤﴾ فِي (م) و (ظ): «قَبْلٌ».

This meant that in two manuscripts with the symbols meem and dha the wording mentioned four rak'ats “before” (qabl) Isha and not after (ba'd) Isha. The manuscript symbolized as meem (م)<sup>126</sup> was the one owned by Imām Muhammad 'Ābid al-Sindi and it was originally located in Maktaba al-Mahmudiyya in Madina. It was transferred later on to the Topkapi Sarai<sup>127</sup> in Istanbul, Turkey. This manuscript was scribed in the year 1229AH.

The manuscript symbolized as dha (ظ) was the one originally located in Darul Kutub al-Zāhiriyya<sup>128</sup> in Damascus, Syria. This manuscript was said to be from the 7<sup>th</sup> Islamic century according to Tārīkh al-Turāth al-Arabi<sup>129</sup> by Fu'ād Sezgin.

In the edition published by Dar al-Qibla the editor known as Shaykh Awwāma mentioned the following in the footnote<sup>130</sup>:

٦٠٢١ - «وَأَرْبَعًا بَعْدَ العِشَاءِ»: فِي ظ، ع، ش: وَأَرْبَعًا قَبْلَ الْعِشَاءِ.

This meant that in three manuscripts with the symbols dha, ayn and sheen the wording mentioned four rak'ats “before” (qabl) Isha and not after (ba'd) Isha.

The manuscript symbolized as dha (ظ) was from the Zāhiriyya library in Damascus in 6 volumes. This copy is not the one listed above (Hadīth no. 422) which is also located in the Zāhiriyya library. This manuscript was scribed by Abdullah ibn Muhammad ibn Ibrāhim al-Muhandis al-Hanafī (b. 691 – d. 769 AH)<sup>131</sup> and thus this manuscript is from the eighth century. This manuscript was described as being dependable by the editors of the Maktaba al-Rushd<sup>132</sup> edition and scribed by a scholar of Hadīth; meaning Ibn al-Muhandis.

<sup>126</sup> See 1/367 of the Maktaba al-Rushd edition

<sup>127</sup> Stored under No's: 2566 and 2567. This is also known as the Ahmed al-Thālith collection.

<sup>128</sup> Stored under hadith no. 422 as mentioned on 1/373 of the Maktaba al-Rushd edition

<sup>129</sup> 1/206

<sup>130</sup> See 4/5 of this edition for what manuscript copies the symbols represented

<sup>131</sup> His biography was mentioned by Ibn Hajar al-Asqalani in his *al-Durar al-Kāmina* (2/282, no. 2195)

<sup>132</sup> See 1/371

The manuscript symbolized as ayn (ع) was the one owned by Imām Muhammad ‘Ābid al-Sindi and this has been mentioned above. The manuscript symbolized as sheen (ش) was the one known as the Pir Jhando manuscript that was originally located in Pakistan. It was incorporated later on into the manuscript collection of the late Badiud-Din Sindi who was mentioned earlier on. This copy<sup>133</sup> was scribed in 1328AH by a certain Inayatullah.<sup>134</sup>

In the edition published by Dar Kunuz Ishbiliya the editor known as Sa’d al-Shathari mentioned the following in the footnote<sup>135</sup>:

.(١) في [أ، ب، ك] : (قبل).

This meant that in three manuscripts with the symbols alif, ba and kaaf the wording mentioned four rak’ats “before” (qabl) Isha and not after (ba’d) Isha.

The manuscript symbolized as alif (ا) was the Maktaba al-Mahmudiyya copy owned by Imām Muhammad ‘Ābid al-Sindi. The manuscript symbolized as ba (ب) was the one scribed by Inayatullah (Pir Jhando copy as described above). The manuscript symbolized as kaaf (ك) was the Zāhiriyah manuscript scribed by the above named Ibn al-Muhandis. Al-Shathari mentioned that this manuscript was: ***“An accurate transcript copy and the most perfect.”***<sup>136</sup>

From the above information one may determine and conclude that the manuscripts which had the wording for “Four rak’ats before Isha” were:

- i) The Zāhiriyah copy (Hadīth no. 422) from the 7<sup>th</sup> century
- ii) The Zāhiriyah manuscript scribed by Ibn al-Muhandis in the 8<sup>th</sup> century
- iii) The Maktaba al-Mahmudiyya manuscript owned by Imām Muhammad ‘Ābid al-Sindi
- iv) The Pir Jhando manuscript scribed by Inayatullah in the year 1328AH

The following is an example from the Maktaba al-Mahmudiyya<sup>137</sup> manuscript that was owned by Imām Muhammad ‘Ābid al-Sindi with the wording for “four rak’ats before Isha”:

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<sup>133</sup> A digital copy of this is held in the Muhammad ibn Sa’ud University manuscript library (no. 6161-6168) in Riyadh

<sup>134</sup> As mentioned in the Maktaba al-Rushd edition (1/374)

<sup>135</sup> 4/291

<sup>136</sup> See 1/65 of his edition

<sup>137</sup> Volume 1/folio 88b (This manuscript is now located in the Topkapi palace (Sarai) in Istanbul, Turkey under no.2566 and 2567

مذکور مثل حدیث عفراء ان لم يقبل حدیث عفراء حملها على الاصح من عطاء بن السائب عن ميسرة وزادان فكان  
علي يصلی من النطوع اربعاء قبل الظهر وركعتين بعد المغرب واربعاء قبل العشاء وركعتين قبل الفجر وليس  
المقطع اربعاء العشاء قبل الفجر

- v) There is also a fifth manuscript that has the wording as “four rak’ats before Isha” that was not used in any of the above editions. One of the greatest manuscript experts and Hadīth specialists from the Indian subcontinent in the last Islamic century was Shaykh Abūl Wafa al-Afghānī (d. 1975).<sup>138</sup> In his editing of the work known as *Kitāb al-Āثار*<sup>139</sup> of Imām Muhammad ibn al-Hasan al-Shaybānī; Shaykh Abūl Wafa brought forth the version which mentioned the wording as ‘four rak’ats before Isha’ instead of giving preference to the manuscripts which mentioned it as “four rak’ats after Isha.”

Here is the image from the notes of Shaykh Abūl Wafa to *Kitāb al-Āثار*:

## كتاب الآثار (باب فضل الجماعة وركعتي الفجر) ٢٨٣

= اسید قال رأیت علیا رضی الله عنه اذا زالت الشمس صلی اربعاء طوالا وروی  
عن ابی الأحوص عن عطاء بن السائب عن ميسرة وزادان قالا كان على  
رضی الله عنه يصلی من النطوع اربعاء قبل الظهر وركعتين بعدها وركعتين بعد  
المغرب واربعاء قبل العشاء وركعتين قبل الفجر وروی عن عبد الأعلى عن

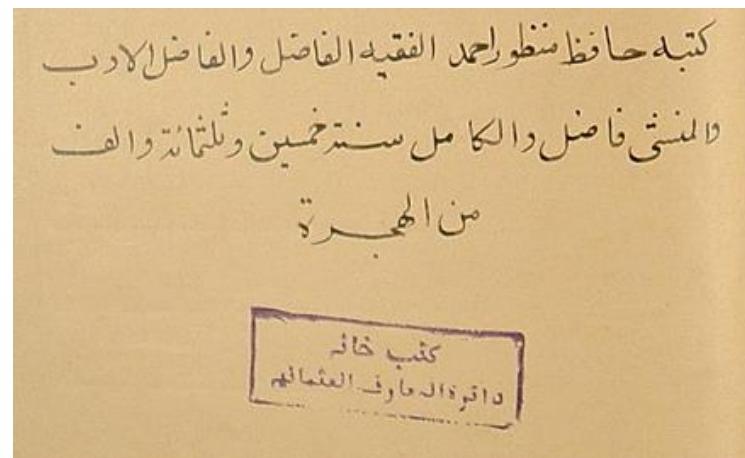
Shaykh Abūl Wafa was the head of the Hyderabad (India) based research and publishing institute known as *Lajna Ihya al-Ma’arif al-Nu’maniyya*, and there is a manuscript of the *Musannaf* that was held in the Da’iratul Ma’arif manuscript library.<sup>140</sup> This is most likely to be the manuscript that Shaykh Abūl Wafa used in his notes to *Kitāb al-Āثار* of al-Shaybānī. This manuscript is a relatively late copy dated as 1350AH at the end of the seventh volume<sup>141</sup> as the following image shows:

<sup>138</sup> A biography was placed here: [https://en.wikipedia.org/wiki/Abul\\_Wafa\\_Al\\_Afghani](https://en.wikipedia.org/wiki/Abul_Wafa_Al_Afghani) (accessed 26-9-16)

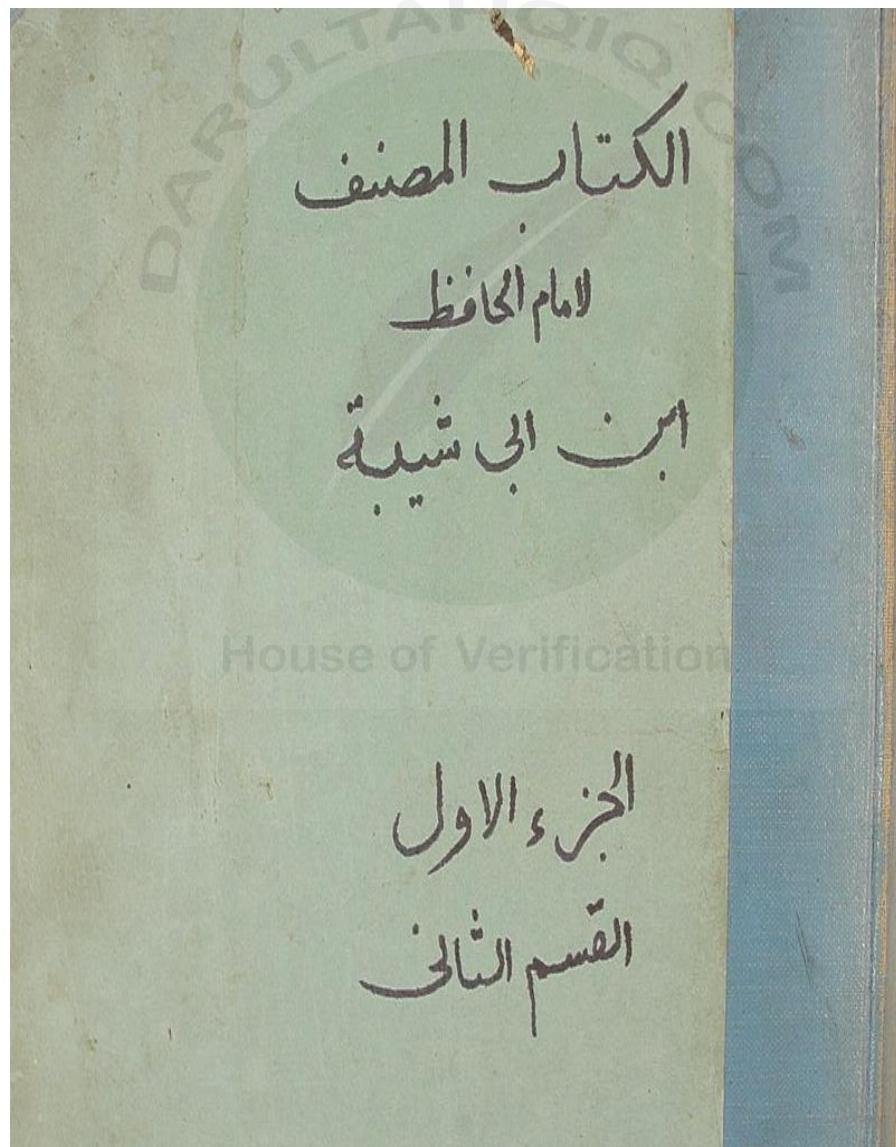
<sup>139</sup> See 1/283

<sup>140</sup> Also in Hyderabad

<sup>141</sup> Folio 933



The following is the title page and actual folio from this manuscript mentioning the wording as “four rak’ats before Isha”:



من المغرب من صلاة العصر صلى ركعتين فاذا كانت من المشرق كيما معاشر  
 الفجر من امسرا على اربع رحمات وصل قبل الفجر اربع رحمات ولهم الفجر  
 ركعتين وصل قبل الصفر اربع رحمات يسلم في كل ركعتين على الامانة المفترضتين  
 والبيتين ومن تبعهم من المؤمنين ورمسين **حد سادسيه** من حجز  
 بن بر قان من سبعين من بن عمر قال سمعت من رسول الله صلى الله عليه  
 وسلم ثمان رحمة ركعتين قبل الفجر وركعتين بعد كما وركعتين قبل المغرب  
 وركعتين بعد العشاء وحدثني حفصة بركعتين قبل الغروب سادسيه من زيد  
 من بن سيرين من مزرة بن سليمان من ابن عمر قال سمعت من  
 رسول الله صلى الله عليه وسلم عشر رحمات فذكر مثل حدث جعفر الا  
 انه سمع لعلي حدثني حفصة **اما** ابو عبد الله من عطا بن ابي سعيد عن  
 ميسرة وزاد ابن قالا كان على عيالي من التenuous اربع قبل الفجر و  
 ركعتين بعد كما وركعتين بعد المغارب واربع قبل العشاء وركعتين قبل الفجر  
**البوكبا** قال حدثني دسيه من سرور بن محمد بن مرة من ابي عبيدة قال  
 كانت صلاة عبد الله التي لا يدري من التenuous اربع قبل الفجر وركعتين  
 بعد كما وركعتين بعد المغارب وركعتين بعد العشاء **قبل الغروب**  
 سادسيه من زيد سمع من الحسن وابن سيرين انهما قالا المنظر عذرها  
 ركعتين قبل الفجر وركعتين بعد كما وركعتين بعد المغارب وركعتين بعد العشاء

A look at the sub narrators in the above chain of transmission from the Musannaf ibn Abi Shayba:

- 1) Abū Ahwas is Sallām ibn Sulaym and al-Hāfiẓ Ibn Hajar declared him to be Thiqā Mutqin (trustworthy and precise) in his *Taqrīb al-Tahdhīb* as follows:

[ 2703 ] سلام بن سليم الحنفي مولاهم أبو الأحوص الكوفي ثقة متقن صاحب حديث من السابعة مات سنة

سع وسبعين ع

- 2) Atā ibn al-Sā’ib is Sadūq (truthful) but he would confuse his narrations (meaning in the latter part of his life) as Ibn Hajar mentioned in his *Taqrīb al-Tahdhīb*:

[ 4592 ] عطاء بن السائب أبو محمد ويقال أبو السائب الشفوي صدوق اختلط من الخامسة مات سنة

ست وثلاثين خ 4

- 3) Maysara is Maysara ibn Ya’qūb and he was declared maqbūl (acceptable) by Ibn Hajar in his *Taqrīb al-Tahdhīb*:

[ 7039 ] ميسرة بن يعقوب أبو جميلة بفتح الجيم الطهوي بضم الطاء المهملة الكوفي مقبول من الثالثة د تم س

ق

Al-Dhahabī in his *al-Kāshif* declared Maysara to be dependable:

[ 5754 ] ميسرة بن يعقوب أبو جميلة الطهوي عن علي وعنه ابنه عبد الله وعبد الأعلى الشعبي وثق د س ق

Shaykh Shu’ayb al-Arn’aut<sup>142</sup> and Dr. Bashhār Awwād Ma’ruf disagreed with Ibn Hajar and they graded Maysara to be Sadūq Hasan al-Hadīth (truthful and good in Hadīth) in their *Tahrīr Taqrīb al-Tahdhīb*.<sup>143</sup>

## House of Verification

- 4) Zādhān is Zādhān Abū Umar al-Kindī al-Bazzāz and Ibn Hajar said he was Sadūq and would narrate mursal<sup>144</sup> narrations in his *Taqrīb al-Tahdhīb*:

[ 1976 ] زاذن أبو عمر الكندي البزار ويكنى أبا عبد الله أيضاً صدوق يرسل وفيه شيعية من الثانية مات سنة

اثنتين وثمانين بخ م 4

<sup>142</sup> See his *Tahrīr Taqrīb al-Tahdhīb* (1/409, no. 1976)

<sup>143</sup> 3/444, no. 7039

<sup>144</sup> A type of narration whereby a Tabi’i (a student of a Prophetic companion) in this case would narrate directly on the authority of the Prophet (sallallahu alaihi wa sallam) and drop the name of the intermediary he actually received the narration from which may generally have been a Sahabi. In this case Zādhān was narrating the actions of the Sahabi, Ali ibn Abi Talib (ra), so this is not necessarily a mursal narration

Note that Shaykh Shu'ayb al-Arn'ut<sup>145</sup> and Dr. Bashhār Awwād Ma'ruf did not retain the claim of Zādhān transmitting mursal narrations and they graded him to be Thiqa (trustworthy) which is a higher grade than Sadūq.

The chain of transmission appears to be Hasan (good) but there is one hidden defect (illa) that may be highlighted. The narrator known as Atā ibn al-Sā'ib used to confuse his narrations when his memory deteriorated, and generally those who narrated from him before his memory depreciated, and who were themselves reliable narrators would be an indicator that his narrations were not confounded and thus acceptable.

According to Shaykh Shu'ayb al-Arn'ut and Dr. Bashhār Awwād Ma'ruf in their *Tahrīr Taqrīb al-Tahdhīb*<sup>146</sup> those who heard from Atā before his memory deteriorated were narrators like: Sufyān al-Thawri, Shu'ba ibn al-Hajjāj, Hammad ibn Zayd, Zuhayr ibn Mu'awiya, Zā'ida ibn Qudama, Ayyub al-Sakhtiyani, al-A'mash, Sufyān ibn Uyayna, Hisham al-Dastawa'i, Hammām ibn Yahya, Hammad ibn Salama and Abū Awāna.

Since Abūl Ahwas was not mentioned to be one of those who heard from Atā ibn al-Sā'ib before his memory deteriorated the chain of transmission is technically weak (da'eef), and hence inadmissible as a proof for establishing four rak'ats before Isha by itself. Imām Ibn Hajar al-Asqalāni has mentioned in his *Natā'ij al-Afkār*<sup>147</sup> that Abūl Ahwas narrated from Atā after he started to confuse his narrations. The narration was declared weak by Sa'd al-Shāthāri in his edition of the *Musannaf ibn Abi Shayba*<sup>148</sup> for this given reason, and Usāma ibn Ibrāhīm declared its chain of transmission to be weak (da'eef) for the same reason in his edition of the *Musannaf ibn Abi Shayba*.<sup>149</sup>

## House of Verification

<sup>145</sup> See his *Tahrīr Taqrīb al-Tahdhīb* (1/409, no. 1976)

<sup>146</sup> 3/14, no. 4592 under the entry for Atā ibn al-Sā'ib

<sup>147</sup> 4/295

<sup>148</sup> 4/291, footnote 2

<sup>149</sup> 3/73, footnote 5

## A NARRATION ASCRIBED TO ‘Ā’ISHA (RA)

An illustrious seventh century scholar of the Hanafī School of Islamic law (Madhab) known as **Imām Abdullah ibn Mahmūd al-Mawsilī** (599-683 AH) compiled a work entitled *al-Mukhtār al-Fatāwa ala Madhab al-Imām al-A’zam*. This work was later subject to a commentary by the same author with the title: *al-Ikhtiyār li-ta’līl al-Mukhtār*. Within the latter work a narration has been advanced on the authority of the wife of Allah’s Messenger (sallallahu alaihi wa sallam), known as ‘Ā’isha (ra), mentioning the performance of four rak’ats before the Isha prayer.

Before citing the narration it is worth stating the prominence of Imām Abdullah ibn Mahmud al-Mawsilī and his standing in the Hanafī Madhab, from the following quotation summarised by Dr. Samy Ayoub from the later Indian Hanafī scholar known as Shaykh Abdal Hayy al-Lucknawī (d. 1304 AH/1886 CE) who explained his rank and status amongst others:

“The fifth class is the followers of the school’s opinions (*tabaqat al-muqallidīn*) who are able to distinguish among the most authentic and reliable (*al-aqwā*), the authentic and reliable (*al-qawī*), and the weak (*al-qaṣīṣ*) opinions, as well as between *zāhir al-riwāya* (authentic narrations) and *riwāya nādira* (Hanafī opinions that were not transmitted by Muḥammad al-Shaybānī). Shams al-A’imma Muḥammad al-Kardarī (d. 562/1166), Jamāl al-Dīn al-Hasīrī (d. 636/1238), and Ḥāfiẓ al-Dīn al-Nasafī (d. 710/1310) are examples of Hanafī jurists of this generation. This class also includes the authors of legal manuals from among the late Hanafis (*aṣḥāb al-mutūn al-mu’tabara min al-muta’akhkhirīn*), **such as the author of *al-Mukhtār* (‘Abd Allāh b. Mawdūd al-Mawṣilī, d. 683/1284)**, the author of *al-Wiqāya* (Burhān al-Sharī‘a, d. 673/1274) and the author of *al-Majmā‘* (Ibn al-Sā‘atī al-Hanafī, d. 694/1294). **Al-Lucknawī emphasizes that they do not incorporate any rejected statements or weak narrations in their legal literature.** For him, this class (*tabaqā*) is the lowest in the classes of the Hanafī jurists. He asserts, ‘Those who are lower than this *tabaqā* are laymen and they should follow the scholars of their time. It is not allowed for them to issue *fatāwā* unless they are narrating from other scholars.’”<sup>150</sup>

The wording mentioned in al- Ikhtiyār <sup>151</sup> being:

وَعَنْ عَائِشَةَ أَنَّهُ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - «كَانَ يُصَلِّي قَبْلَ الْعِشَاءِ أَرْبَعًا، ثُمَّ يُصَلِّي بَعْدَهَا أَرْبَعًا  
ثُمَّ يَضْطَجِعُ

<sup>150</sup> Quoted from al-Lucknawī’s *al-Nāfi‘ al-Kabīr*, 9, by Ayoub, Samy. *We’re Not in Kufa Anymore: The Construction of Late Hanafism in the Early Modern Ottoman Empire, 16th - 19th Centuries CE*. 2014, 27

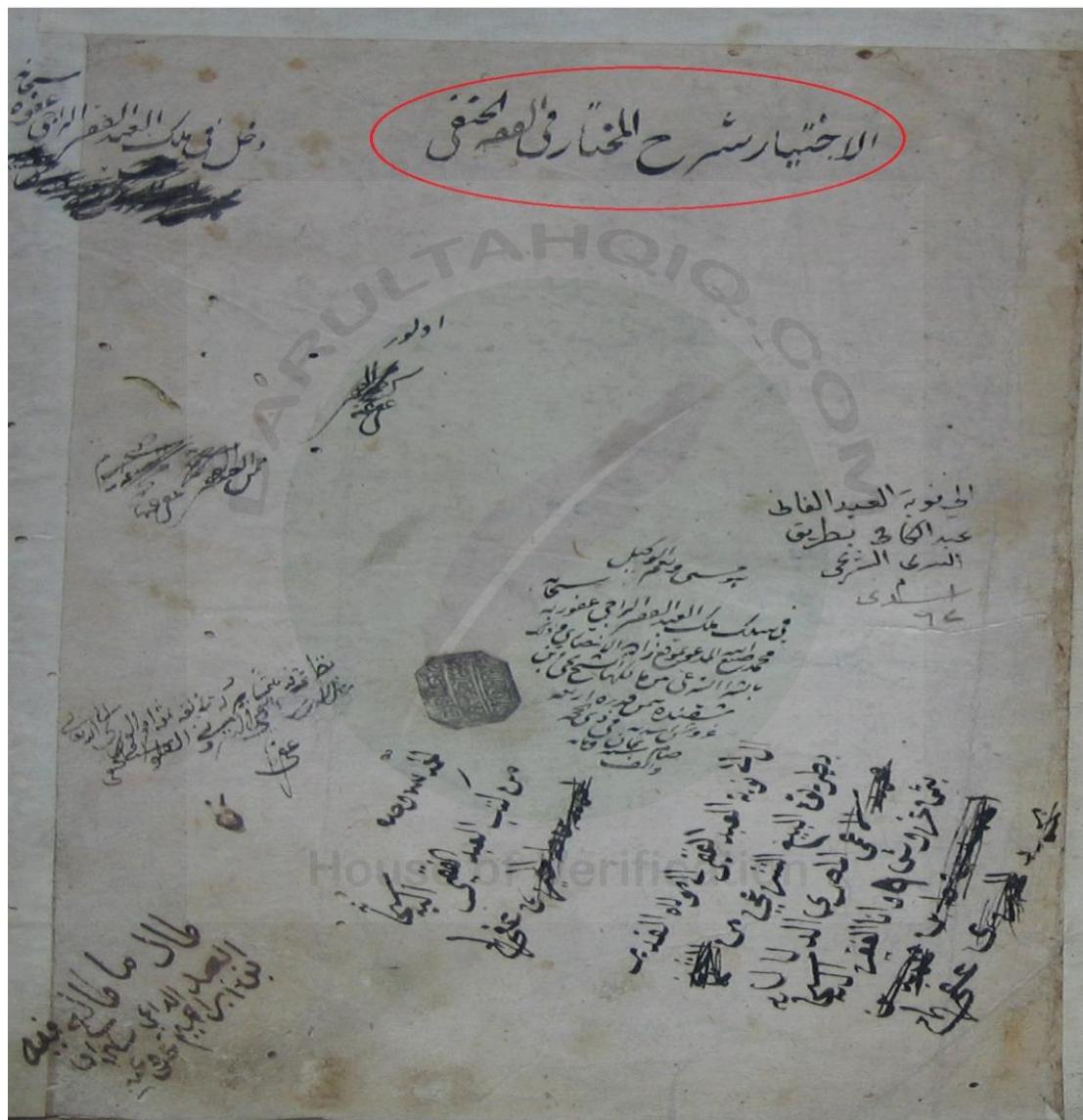
<sup>151</sup> 1/66 (Matba‘a al-Halabi edition, Cairo, 1937) or 1/227 (Dar al-Risala al-Alamiyya edition supervised and edited by Shu’ayb al-Arnā’ut et al)

Meaning:

**"From 'Ā'isha (ra): He (the Prophet), peace and blessings be upon him, would pray four rak'ats before Isha and then he would pray four after it, and then lie down (to rest)."**

Examples of the above narration from original manuscripts:

- i) The manuscript of *al-Ikhtiyār* from the Yazma-Fikih collection from the Muftuluk Kutuphanesi library in Istanbul, Turkey, dated 807 AH.<sup>152</sup> Title page:



The actual narration in the Yazma-Fikih manuscript<sup>153</sup>:

<sup>152</sup> As mentioned on the last folio (281b)

<sup>153</sup> Folio 21a

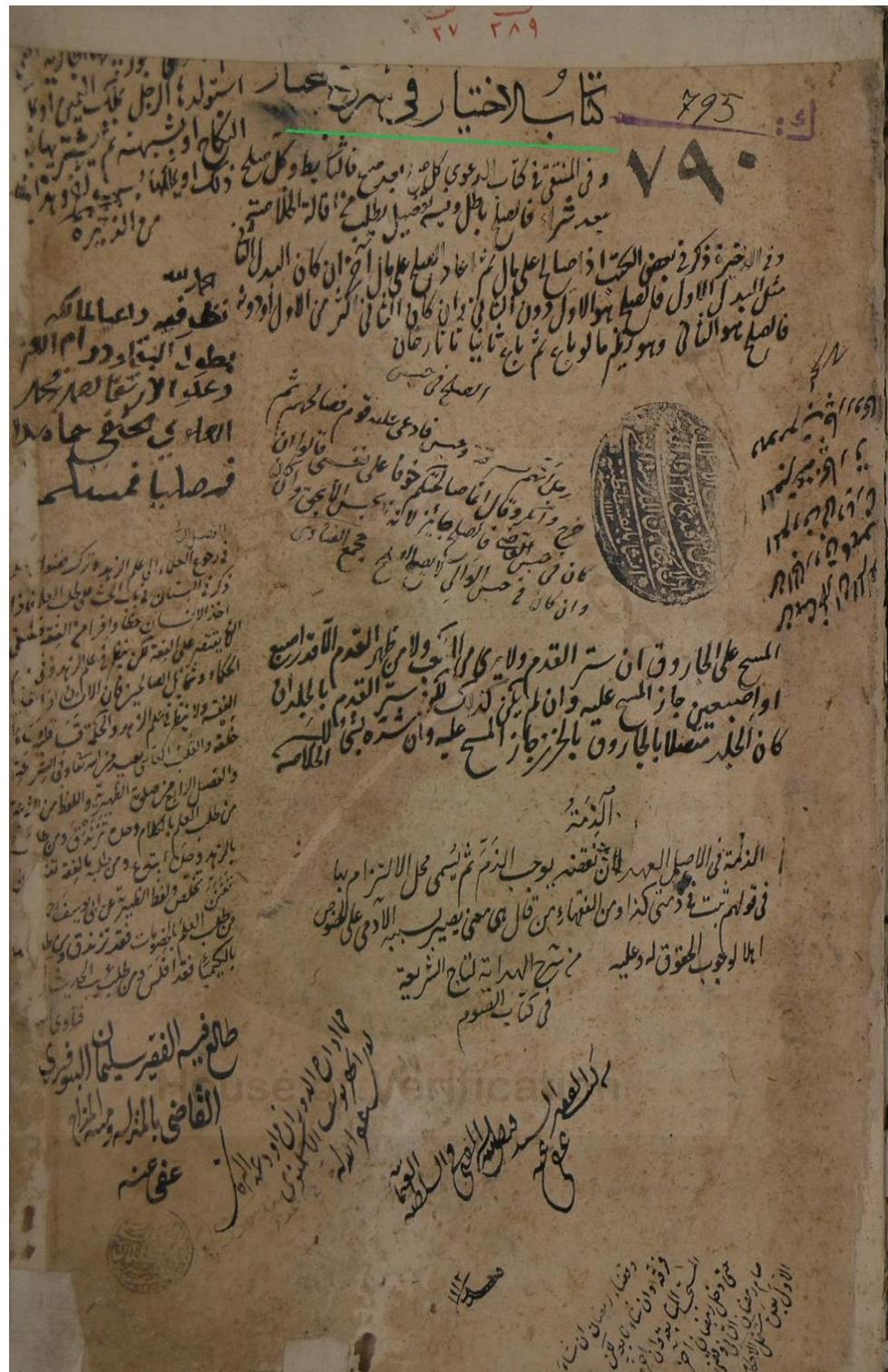
المغرب عشرين ركعة سنت الله بيته في الحجّة وقبل العشار بعها وقتل ركعتين وعن عاشة  
 رضي الله عنها ان النبي صل الله عليه وسلم كان يصلى قبل العشا اربعاء ثم يصلى بعدها اربعاء  
 ثم يصلى قبل الجمعة اربعاء وبعدها اربعاء هكذا روى عن ابن سعو د رضي الله عنه  
 درويش ثم روى اضر الله عنه انه صلى الله عليه وسلم قال من كان يصلى الجمعة فليصل  
 قبلها اربعاء وبعدها اربعاء وقتل بعدها ستة سنتين مروي عن علي وهو مدحه اي  
 يوسف وكل صلاة بعد حسنة يكره القعود بعدها بالشuttle بالسنة للباقي يصل من  
 السنة والمؤذنة وعن عاشة رضي الله عنها ان النبي صل الله عليه وسلم كان يتعد مقدار  
 ما يقوله اللهم اسلم ومتى اسلم واللهم نعمدة السلام تبارك ياذا الحلال والاكل  
 ثم يقول اللهم اسلم ولا يقطع ما كان الفرض لغلوذه السلام ايجوا حكم اذا ازغ من صلاة  
 ان يتقدم او يتاخر يستحبه وكذا يستحب لجماعة قبر الصوفى ليا يظن الداخلان  
 العرض **قال** و يلزم التقطع بالمشروع مصريا وقضى المؤله تعالى ولا يتطلوا  
 اعماكم وقياسا على الصدقه فيما المصري وجوب الفصل والقوله عليه السلام  
 احد احادي اذا اقضى يوما كانه وقوله عليه السلام لاعيشة وحفصه وقد افطرنا في  
 صوم التقطوع اقضيا يوما كانه ولا ينعقد او يجوز قاعدا مباح العذر على الغنيمة لغير  
 عايشة كان صلى الله عليه وسلم يصلى قاعدا فإذا وادى ركعه قام فقرأ آيات من  
 القعود ولأن ف ركع وسجد ثم عاد إلى الصلاة حير موضع فربما يشق عليه القيام فجاز ذلك احرانا  
 للخبر وهذا اما لم يقل فيه خلاف **قال** ف ان افتحه فاما ما قيل بغير عذر جاز  
 وقال لا يجوز اعتدابا للدروله ان فوات العيام لا يقطع التقطوع ابتدأ فلذا ابضا  
 وهذا الان العيام ضعفة زایده فلا يلزم منه الباب احمد صرحا كالتاسع والصوم وهذا  
 يخالف النذر **قال** و صلاة الليل يكتان بتسلمه اوست او غان وكل ذلك نقل  
 في صحيحه صلى الله عليه وسلم وذكره الزيادة على ذلك لانه لم يسئل وقيل لا يكره كالمقاد ف  
**قال** و في النهار ركتان او اربع والافضل فيما اربع وقال الا افضل في الليل  
 المثلى اعتدابا لزوج وقوله عليه السلام صلاة الليل مثلى مثلي وبين كل ركعتين فتم  
 وله قوله عايشة رضي الله عنها كان صلى الله عليه وسلم يصلى بعد العشا اربعاء استكمالا  
 عن حسنهن وطهنهن ثم اربعاء استكمال عن حسنهن وطهنهن وكان صلى الله عليه وسلم  
 يواكب على صلاة الصبح اربعاء بتسلمه ولا يعاد ومرحمةه كان اشق فتكون افضل  
 قال عليه السلام افضل الاعمال اجرها اي اشرف اما الثالث او حنون فنودي بجماعة مكان بنها  
 على الحضيف دفع المخرج عنهم واما قوله عليه السلام مثلي مثلي معناه واسع اعلم انه  
 يشهد على كل ركعتين فيما لو وقع الفصل بين كل ركعتين بذلك فهو ماروك  
 اند عليه السلام كان يصلى اربعاء العصر يتصل بهم بالسلام على الملائكة المقربين  
 ومن تبعهم من المسلمين والمؤمنين قال الرمذاني رحمة الله معناه ان العصل بينهما لا يشهد

٧٦

The actual narration is in the above boxed area. This being as follows:

المغرب عشرين ركعة سنت الله بيته في الحجّة وقبل العشار بعها وقتل ركعتين وعن عاشة  
 رضي الله عنها ان النبي صل الله عليه وسلم كان يصلى قبل العشا اربعاء ثم يصلى بعدها اربعاء  
 ثم يصلى قبل الجمعة اربعاء وبعدها اربعاء هكذا روى عن ابن سعو د رضي الله عنه  
 درويش ثم روى اضر الله عنه انه صلى الله عليه وسلم قال من كان يصلى الجمعة فليصل

- ii) The manuscript of *al-Ikhtiyār* from the Feyzullah Effendi<sup>154</sup> collection in Istanbul, Turkey, dated 853 AH.<sup>155</sup> Title page:



The actual narration in the Feyzullah Effendi manuscript:<sup>156</sup>

<sup>154</sup> No. 790

<sup>155</sup> As mentioned on the last folio (290b)

<sup>156</sup> Folio 20a

من شاء على شئ عن عرض ركعه اليوم والليله بني الله له ميما في الجنه ركعن قبل المغبر واربع قبل النظه  
و ركعن بعد ها و ركعن بعد المغبر و ركعن بعد العشاء و هنوكات لا ينفع تركها وقد فالصليل  
عليه وسلم في ركعه العصر صلواته لوارد لكم الخيل وقال لما خير من الدنيا وما فيها روى عائشة  
رضي الله عنها حتى ان صلواتها قاعده العبر عذر و قال صلي الله عليه وسلم من زرك اربع اقبل الظهر  
لحرثله شفاعة و ستحت له ان يصلى بعد الظهر اربع اذان جببه سمعت رسول الله صلى الله عليه  
و سلم يقول من حافظ على اربع ركعات قبل الظهر و اربع بعد ما حرم الله على اذان و قبل المضمر اربع  
وعن بيته حنفة و محمد و اقربي كل ذلك جاء عنه صلى الله عليه وسلم و بعد العرس ساعن اي هر عن رضي الله  
قال قال رسول الله صلى الله عليه وسلم من صلى بعد المغبر شر ركعات لمرتكم مما سمعت يوم عدن  
له عبادة شئ عن سند و قد ورد في العام بعد العزب ضلل كثرو قيل هي ناش البيل و شئ صلوات الاولان  
ورأرت عائشة رضي الله عنها اذن اشيء و سلم ما اذنت في بعد العزب عن ركعتين اذن  
في الجنه و قبل المساء اربع اوقيل ركعين و بعد ها اربع اوقيل ركعتين وعن عائشة رضي الله عنها انه  
صلى الله عليه وسلم كان يصلى قبل العشاء اربع اذن ثم يصلى بعد ها اربع اذن ثم يضطبع ويصلى قبل الحجه  
الا اذن اذن ها اربع اذن 
The actual narration is in the above boxed area. This being:

The narration recorded by Imām al-Mawsilī and attributed to the mother of the believers, ‘Āisha (ra), has not been source referenced to an earlier Hadīth based collection which may have had it actually recorded with a chain of transmission going back to her. Technically, such a narration without its chain of transmission being known is not an absolute proof to the scholars in order to substantiate the practice of performing four rak’ats before Isha. Nevertheless, one may not also rule it as being a totally baseless narration despite not being located in an earlier Hadīth collection. Imām al-Mawsilī also advocated the practice of four rak’ats before Isha in his work known as *al-Fawā'id al-Mushtamila ala al-Mukhtasar wa al-Takmila*.<sup>157</sup>

This is because there are narrations in such jurisprudential works that have been mentioned as proof by such jurisprudents like al-Mawsilī, and have not been located in at least one known Hadīth collection from earlier times for hundreds of years after the compilation of such fiqh works, but have been identified in later times due to the sourcing of a Hadīth manuscript that has the actual narration with its chain of transmission and wording.

An example that may be provided is the following narration that al-Mawsilī brought forth also in his *al-Ikhtiyār*<sup>158</sup> in order to substantiate the view that the hands should be placed under the navel in Salah:

**ثلاث من أخلاق الأنبياء : تعجيل الإفطار ، وتأخير السحور ، ووضع اليمين على  
الشمال تحت السرة**

Meaning:

*"Three things are from the manners of the Prophets: To hasten breaking the fast (iftār), to delay the pre-dawn meal (suhūr), and to place the right (hand) over the left (hand) under the navel."*

Once again, al-Mawsilī did not provide an earlier Hadīth based source work which had a similar wording, and nor did Shaykh Shu’ayb al-Arnā’ut and his two co-editors manage to source it to an early Hadīth collection in their editing of *al-Ikhtiyār*.

<sup>157</sup> See the Maktaba al-Haram manuscript (no. 2045, folio 5b) as located in Makka al-Mukarrama. This work by al-Mawsili is based on the *Mukhtasar al-Quduri* and *al-Takmila* of Imām Husāmud-Din al-Rāzī (d. 598 AH)

<sup>158</sup> 1/163 (Dār al-Risala al-Alamiyya edition supervised and edited by Shu’ayb al-Arnā’ut et al)

An Imām who was a contemporary to al-Mawsilī was **Najmud-Din Mukhtār ibn Muhammad al-Zāhidī** (d. 658 AH), and he too has mentioned the same narration but this time given the name of the Sahabi that transmitted the narration on three things. Namely, Ali ibn Abi Tālib (ra), but once again the name of the early actual Hadīth collection that has the narration was not mentioned by al-Zāhidī. Here is the narration from the manuscript of his work known as *al-Mujtaba Sharh Mukhtasar al-Quduri*<sup>159</sup>:

علي رضي الله عنه عن النبي صلي الله عليه وسلم ثلاث من متن المرسلن في وابيه من أخلاقهم تعجل الإفطار  
ونا خيراً السحور ووضع اليدين على الشارب تحت السردة ولا نهاب لغز في الواضحة وأمر بالصلوة والبعد

An earlier scholar of Hanafi jurisprudence who also recorded it from Ali ibn Abi Talib (ra) was the well-known **Imam Abu Bakr al-Sarakhsī** (d. 490 AH). He recorded it in his unpublished *Sharh Mukhtasar al-Quduri*.<sup>160</sup>

Another scholar of Hanafi jurisprudence who also recorded without naming the Sahabi who reported it was **Imam Radiūd-Dīn Muhammād al-Sarakhsī** (d. 571 AH), in his unpublished work known as *al-Muhīt al-Ridawī* or also known as *al-Muhīt fi al-Fiqh*.<sup>161</sup>

Nevertheless, the narration was ascribed back to the noble Sahabi, Ali ibn Abi Tālib (ra), and reported from three earlier sources by the greatly learned Imām, **Jalalud-Din al-Suyūtī** (d. 911 AH), in his monumental Hadīth collection known as *al-Jāmi al-Kabīr*<sup>162</sup> as follows:

عن علي قال: ثلاثة من أخلاق الأنبياء تعجيل الإفطار وتأخير السحور ووضع الأكف على الأكف تحت السرة في الصلاة (ابن شاهين، وأبو محمد الإبراهيمي في كتاب الصلاة، وأبو القاسم بن منده في الخشوع)

### House of Verification

The three source works that have this narration are Ibn Shāhīn<sup>163</sup> (d. 385 AH), Abū Muhammād al-Ibrāhīmī (d. 476 AH) in his *Kitāb al-Salāh* and Abūl Qāsim ibn Mandah (d. 470 AH) in his work known as *al-Khushū*. The works by al-Ibrāhīmī and Ibn Mandah have not been found as original manuscripts to date in our time, and the currently identified manuscript of Ibn Shāhīn's work does not have this narration as it

<sup>159</sup> As found in the Yeni Cami collection (no. 469, folio 24b) in the Suleymaniyye library in Istanbul, Turkey

<sup>160</sup> As found in the Tokat İl Halk Kütüphanesi collection (no. 1714, folio 27b, dated 982 AH) stored in the Milli Kütüphane in Ankara, Turkey

<sup>161</sup> As found in the Veliyyuddin manuscript collection (no. 1356, folio 29b) in Istanbul, Turkey

<sup>162</sup> 17/603, no. 782

<sup>163</sup> Most likely referring to his work known as *Sharh Madhahib Ahl al-Sunna* which has not been fully published due to all manuscripts not being located or lost over the ravages of time

is incomplete. This leads one to assert that the earlier Imāms like al-Suyūtī knew of the narration being recorded in these three earlier works that predate al-Mawsilī in *al-Ikhtiyār* and al-Zāhidī in *al-Mujtaba*.

This also brings one to mention that Imām Jalalud-Din al-Suyūtī (d. 911 AH) did not realise that there is another much earlier Hadīth collection that does have this narration from Ali (ra), with a definitely observable chain of transmission. This work being known as the *Kitāb al-Ulum*<sup>164</sup> of **Abū Ja'far Muhammad ibn Manṣūr al-Murādi** (d. 290 AH).

This demonstrates that through progressive research and the finding of long lost or forgotten manuscripts of *Hadīth* it is possible to establish the existence of narrations mentioned in some later fiqh works, with their original chains of transmission in order to verify their actual authenticity.

As for the narration from ‘Ā’isha (ra) then confidence has been placed in it as a proof by some later Hanafī scholars by using *al-Ikhtiyār* of al-Mawsilī as their source. The following published or manuscript works have thus relied and quoted the narration from ‘Ā’isha (ra) as a proof for performing four rak’ats before Isha:

- i) *Al-Bahr al-Rā'iq Sharh Kanz al-Daqā'iq*<sup>165</sup> by Imām Zaynud-Din ibn Nujaym al-Misri (d. 970 AH)
  - ii) *Maraqi al-Falah Sharh Nur al-Idah*<sup>166</sup> by Imām Hasan ibn Ammār al-Shurunbulāli (d. 1069 AH)
  - iii) *Minha al-Khāliq ala al-Bahr al Rā'iq*<sup>167</sup> by Imām Muhammad Amīn ibn ‘Abidīn (d. 1252 AH). The latter being one of the greatest verifying scholars (muhaqqiq) in the later Hanafī school
  - iv) *Tawāli al-Anwār Sharh al-Durr al-Mukhtār*<sup>168</sup> by Imām Muhammad ‘Abid al-Sindi (d. 1257 AH). From the manuscript copy of Tawāli al-Anwār:

وسم وبح فيه نحو الطبع فينا وكلمة هذا في المدابع وقال في الاختبار  
وأنه يجوز التقطيع فينا وكلمة هذا في المدابع وقال في الاختبار  
ويروى في عيادة رسول الله عنها أنه صراحته عليه وسلم هذا  
يصل في الفتاوى رمام فصل بعد هذا ربما في تصح للحواشي  
يصل في الفتاوى الفقه فتاوى رسالة وقال الافتخار ما أرجو الحسن

<sup>164</sup> Manuscripts exist in the Manzuma al-Yamaniyya collection found in the blessed land of Yemen, and this writer has seen two separate copies from this collection to verify the existence of the narration from Ali (ra) with its chain of transmission

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<sup>167</sup> 2/54 (printed with al-Bahr al-Rā'iq)

<sup>168</sup> Second volume, folio 241a of the Maktaba al-Azhariyya manuscript in Cairo, Egypt

## EPILOGUE

To conclude, the chain of transmission for the narration from the Sahabi, Abdullah ibn ‘Āmr ibn al ‘Ās (ra), as recorded by Imam al-Uqayli in his *Kitab al-Du’afā* was proposed to be firmly *Sahīh* (authentic) or at least it is *Hasan* (good).

The narration from the Sahabi, al-Barā ibn ‘Āzib, as recorded in the *Sunan* of Sa‘īd ibn Mansūr was used as a proof by prominent scholars like Imām Burhānud-Din Ibrāhim ibn Musa al-Tarābulsi in *al-Burhān Sharh Mawāhib al-Rahman fi Madhab al-Nu’mān*, Imām Ali al-Qāri in his *Fath Bāb al-Ināya*, al-Hāfiẓ Muhammad ‘Ābid al-Sindi in his *Tawāli al-Anwār Sharh al-Durr al-Mukhtār* and Shaykh Qutubud-Din Khan in his *Mazahir-e-Haqq*.

The narration from the Sahabi, Ali ibn Abi Tālib (ra), was not utilisable as an independent proof due to the variation in the wording for four rak’ats in the known manuscripts of the Musannaf ibn Abi Shayba, which mentioned either four before or four after the actual Fard of the Isha Salah; and the chain of transmission was deemed to be weak (*da’eef*) overall.

The narration from the wife of Allah’s Messenger (sallallahu alaihi wa sallam), known as ‘Ā’isha (ra), mentioning the performance of four rak’ats before the Isha prayer as utilized by Imām Abdullāh ibn Mahmūd al-Mawsilī (599-683 AH) in his *al-Ikhtiyār li-ta’līl al-Mukhtār*, and then requoted from him by prominent scholars like Imām Zaynud-Din ibn Nujaym al-Misri, Imām Hasan ibn Ammār al-Shurunbulāli, Imām Muhammad Amīn ibn ‘Ābidīn and Imām Muhammad ‘Ābid al-Sindi, is not an independent proof until its authenticity is confirmed by means of locating it in an early Hadith based work with its chain of transmission (*sanad*). The same is said about the narration from Sa‘īd ibn Jubayr as recorded by Imām Muhammad ibn Nasr al-Marwāzi (d. 294 AH) in his work known as *Qiyām al-Layl*.

Hence, whosoever wishes to perform these four rak’ats before Isha may do so without reproach as it has been shown to have a basis from the aggregate of the narrations presented, and the fact that some prominent scholars of the past have adduced some of these narrations as proof for such a practice in their written compilations. Wallahu a’lam.

Peace and Blessings on the Prophet Muhammad, his Family, and all of his Companions.

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Darul-Tahqīq

London, UK

10<sup>th</sup> of Muharram 1438 AH/10<sup>th</sup> October 2016